

A MANUAL OF HADITH

by

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Muhammad the Prophet, Islam—the Religion of Humanity, The Religion of Islam, Early Caliphate, The Ahmadiyya Movement, The Babi Religion, The New World Order, Etc Etc*



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PREFACE

IT is now about forty-five years since, having finished my studies in Arts and Law, I was enlisted, at about the age of 25, as a soldier for the literary service of Islām, by the great Muslim reformer of this age, **Hadzrat Mirzā Ghulām Aḥmad** of Qādiān, the Founder of the **Aḥmadiyya Movement**. Thank God that during this period He has granted me to contribute to Islāmic religious literature more than six thousand pages in English and ten thousand pages in Urdu, in spite of other multifarious duties, first as Secretary of the **Ṣadr Anjuman Aḥmadiyya** at Qādiān, and then as President of the **Aḥmadiyya Anjuman Ishā'at Islām**, Lahore. I am thankful to God again that He has vouchsafed me at this advanced age to do yet another service to the literary cause of Islām.

The present work was undertaken to fulfil, primarily, the need of English converts to Islām, but it is really a work the need of which is felt throughout the English-speaking Muslim world. It is a faithful picture of the culture of Islām at its source, free from foreign influence and independent of later growth. It shows what the Holy Prophet Muḥammad, peace and blessings of Allāh be on him, said and did, and what lives his companions led. This is technically known as the **Sunna** (lit., *a manner of acting or a mode of life*) of the Holy Prophet, and is popularly known as **Ḥadīth** (lit., *a saying*), being a record of what he said, did or approved. *

Ḥadīth literature is vast, there being several collections, the most important of which are known as the *Ṣiḥāḥ Sitta* or the Six Reliable Works. Among these the *Bukhārī*, (more fully, the *Jāmi'* of Muḥammad Ismā'il al-Bukhārī), undoubtedly holds the first place. It is not only the first comprehensive collection of *Ḥadīth* but also the most authentic one. As a recent European writer rightly observes, *Bukhārī* undertook a research into the then prevalent *Ḥadīth* "with all the painstaking accuracy of a modern writer." In addition to this, in his *fiqhāha*, or acumen, *Bukhārī* surpasses all other collectors of *Ḥadīth*.

A translation of the *Ṣaḥīḥ Bukhārī* was undertaken about eight years ago by Mr. Muḥammad Asad, an Austrian convert to Islām ; but at first, owing perhaps to the lack of means as compared with the difficulties of the undertaking and, later, to his internment owing to the war, only a fractional part of the work has been published. Even if completed, the work, at a price of about Rs. 120, could decorate only the shelves of big libraries and would not be accessible to the man in the street. But really the *Bukhārī* is every Muslim's need, and it is this need that I have tried to fulfil by publishing the present work.

In *A Manual of Ḥadīth* I have tried to give a compendium of the *Ṣaḥīḥ Bukhārī*, so far as subjects relating to the practical side of a Muslim's life are concerned. I have not touched the historical or prophetic portions of this great work, as I considered this beyond the scope of a handy treatise. In the arrangement of chapters too, I have mainly followed *Bukhārī*. But as my object was to make this short treatise complete so

far as the requirements of an ordinary Muslim are concerned, I have freely drawn upon other collections of Hadīth, particularly that well-known work called the *Mishkāt*, rendered into English by Matthews about the year 1870.

I have been compelled, owing to the shortage of paper due to war conditions, to omit many of the details which I originally intended to include in this work. As a matter of fact, I had to cut about a third of the manuscript when I found that sufficient paper could not be had in the market, and the work has suffered on that account. In its present form it contains 690 hadīth, out of which 513 or about three fourths have been taken from the *Bukhārī*.

I may further draw the reader's attention to two special features of this work. In the first place, every chapter of this work commences with verses of the Holy Qur'ān dealing with the particular subject of that chapter. In this again I have followed *Bukhārī*, who heads the more important of his chapters with a text from the Holy Qur'ān, and thus shows that Hadīth is only an explanation of the Holy Qur'ān and a secondary source of the teachings of Islām. In fact, a manual of the Holy Qur'ān is an even greater need than this book, and I have long cherished the idea of supplying this desideratum, though I do not know if I shall be spared for its fulfilment.

The second feature of this book, which is quite a novelty so far as Hadīth literature is concerned, is a brief head-note, following the quotations from the Holy Qur'ān, in which is given a brief summary of the teachings of the Holy Qur'ān and Hadīth on that sub-

ject. This head-note will be found useful as it contains a summary of every ḥadīth given in the chapter, and thus enables the reader to lay his finger on the exact point which is of particular interest to him. By referring to this head-note, he will be able to find the Holy Prophet's guidance on a particular point without going through the whole chapter. I have thus tried my best to facilitate the task of the reader, who in these days of pre-occupation with subjects of material interest cannot devote much time to what pertains to his higher moral interests.

As an introduction to this work, I would recommend to the reader to go through the chapter on "Sunna or Ḥadīth", in my book *The Religion of Islām*.

In conclusion, I must give expression to my thanks to Mr. F. W. Bustin, Editor of *The Civil and Military Gazette*, Lahore, for having gone through the manuscript, and to Malak Sher Muhammad Khan, B.A. for having gone through a part of the proofs.

MUHAMMAD 'ALĪ.

ABBREVIATIONS

All references given without an indication of the name are to the Holy Qur'ān, the first figure representing the number of the chapter and the second the number of the verse.

Words uttered by the Holy Prophet are throughout given within inverted commas.

In the references to Ḥadīth collections, the first number represents the number of the book and the second the number of the chapter, except in the case of the *Musnad* of Aḥmad ibn Ḥanbal where the first figure stands for the volume and the second for the page. In all references to the *Mishkāt*, the name of the collection from which the *Mishkāt* has taken the particular ḥadīth is also indicated.

AD	stands for	Abū Dāwūd
Aḥ	„	<i>Musnad</i> of Aḥmad
B	„	Bukḥārī
DQ	„	Dār Quṭni
Fr	„	Farā'id al-Durriyya
Ḥ	„	A Manual of Ḥadīth
ḥ	„	ḥadīth
IM	„	Ibn Māja
LL	„	Lane's Arabic-English Lexicon
M	„	Muslim
Msh	„	<i>Mishkāt</i>
Mṭ	„	Mawaṭṭa'
N	„	Nihāya
Ns	„	Nasā'i
R	„	Mufradāt of Rāghib
Tr	„	Tirmidhī
v	„	verse (of the Holy Qur'ān)

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CHAPTER I

HOW DIVINE REVELATION CAME TO THE HOLY PROPHET

1. "And it is not for any mortal that Allāh should speak to him except by inspiration or from behind a veil or by sending a messenger and revealing by His permission what He pleases" (42:51).

2. "And surely this is a revelation from the Lord of the worlds—the Faithful Spirit has come down with it upon thy heart that thou mayest be of the warners—in plain Arabic language" (26:192-195).

3. "And thus have We revealed to thee an Arabic Qur'ān" (42:7).

4. "The Holy Spirit has brought it down from thy Lord with the truth" (16:102).

5. "Whoever is the enemy of Gabriel, surely he revealed it to thy heart by Allāh's command" (2:97).

6. "We have revealed it, revealing portion by portion" (17:106).

Revelation according to the Holy Qur'ān is a universal fact. It speaks of revelation to inanimate objects—heaven and earth (41:11, 12; 99:5)—and of revelation to lower animals (16:68, 69). Revelation to man is undoubtedly of a different nature from these revelations, and it is with this that we are at present concerned. In the first verse quoted above it is stated that Allāh speaks to man—i.e., revelation to man is granted—in three ways: (1) by infusing an idea into the mind—the word *waḥy* used here carries its original significance of a *hasty suggestion*; (2) from behind a veil, which includes *ru'yā* (dream), its higher form *kashf* (vision) and the still higher form *ilhām*, when voices are heard or uttered in a state of trance; (3) when a messenger, the angel Gabriel, is sent with the Divine message in clear words to the recipient of the revelation. The third is the highest form of revelation: the Divine message is sent not in the form of an idea as in the first case or in the form of a vision as in the second but *in words* through the angel; and it is peculiar to the prophets.* The Holy Qur'ān was revealed to the Prophet in words in the Arabic language (vv. 2, 3) through Gabriel, who is also called the Faithful Spirit and the Holy Spirit (vv. 2, 4, 5).

* I have discussed this subject fully in *The Religion of Islām*, in the chapter on Revealed Books.

the angel descending upon the heart of the Prophet (vv. 2, 5). The last verse shows that the Holy Qur'ān was revealed in portions.

The *ḥadīth* narrated in this chapter bear out what has been so clearly established in the Holy Qur'ān. We are told that before the higher revelation the Prophet received revelation in the form of dreams; that the Prophet's first experience of higher revelation was marked by the appearance of the Angel, who communicated to him the first Divine message in words, contained in the first five verses of ch. 96. and that the Prophet related his experience to Waraqa who believed in him saying that it was the angel Gabriel who brought the Divine message to Moses (ḥ. 2). The Prophet's second experience of the higher revelation was similar to the first (ḥ. 3). It is further shown that the higher revelation of the Holy Qur'ān came *in words* through Gabriel (ḥḥ. 4, 5). He felt a great strain when this revelation came to him: he perspired even on cold days and grew heavier and a perceptible change came over him (ḥḥ. 5-8). It appears that to receive this spiritual experience he was translated to another sphere, and his detachment from the material environment was so real that it brought about a physical change as well.

1¹ 'Umar ibn al-Khattāb said, I heard the Messenger of Allāh, peace and blessings of Allāh be on him, say:

"Actions shall be judged only by intention", and a man shall have what

١- عَنْ عُمَرَ بْنِ الْخَطَّابِ
قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ
إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِامْرِئٍ مَّا

¹ Bukhārī opens his *Jāmi'* with the *ḥadīth* that follows here, and it is the first *ḥadīth* of the chapter entitled *The Beginning of Revelation*. But, as the subject matter of the *ḥadīth* shows, it does not really relate to this chapter; it is in fact a sort of introduction to the Collection itself. It is a very appropriate introduction indeed, for it shows not only the sincerity of purpose of the author but also warns the reader that the good and noble deeds to which he is guided by the sayings and deeds of the Prophet will prosper only if there is sincerity of purpose beneath them.

² By *a'māl* (pl. of *'amal*) are meant the good and noble deeds to which the Holy Prophet invited. The best of deeds would be worthless if the motive were not sincere. Sincerity thus occupies the first place in the moral development of a Muslim.

he intends; so whoever flies from his home³ for the sake of Allāh and His Messenger, his flight is acceptable to Allāh and His Messenger, and whoever flies from his home for the sake of worldly gain which he aims to attain or a woman whom he wants to marry, his flight shall be accounted for that for which he flies."

(B. 83 : 23 ; 1 : 1).

نَوَى قَسْرَ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَ
رَسُولِهِ فَهَاجَرَ إِلَى اللَّهِ وَرَسُولِهِ
وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا
أَوْ امْرَأَةٍ يَتَزَوَّجُهَا فَهَاجَرَ إِلَى مَا
هَاجَرَ إِلَيْهِ ☆

2 A'ishā said: The first revelation that was granted to the Messenger of Allāh, peace and blessings of Allāh be on him, was the true dream in a state of sleep,⁴ so that he never

٢- عَنْ عَائِشَةَ أَنَّهَا قَالَتْ أَوَّلُ
مَا بُدِيَ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ
الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ فَكَانَ لَا

³ The original word is *hijra* which literally means *forsaking* someone or *flying* from a place or *giving up* low desires, evil tendencies or bad morals, and is specially used of the historic flight of the Holy Prophet from Makka to Madina, which has become the starting point of the Muslim era. The Muslims had to fly from Makka because they did not enjoy freedom of conscience there and were persecuted on account of their religious convictions. *Hijra* has thus become synonymous with the forsaking of worldly relations, comforts and possessions and undergoing the severest hardships for the sake of one's convictions.

⁴ A true dream is thus a kind of Divine revelation (*wahy*). According to another *ḥadīth al-ru'yā al-ṣāliha* (the true vision) is a part of prophethood: "The Messenger of Allāh said, 'nothing has remained of prophethood except *mubashshirāt*' (lit good news). (The companions) asked, 'And what is meant

dreamed a dream but the truth of it shone forth like the dawn of the morning. Then solitude became dear to him and he used to seclude himself in the cave of *Hirā'*,⁶ and therein he devoted himself to Divine worship for several nights before he came back to his family and took provisions for this (retirement); then he would return to *Khadija*⁶ and take (more) provisions for a similar (period), until the Truth⁷ came to him while he was in the cave of *Hirā'*; so the angel

رَأَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ
الصُّبْحِ ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ وَكَانَ
يَخْلُو بَغَارِ حَرَاءٍ فَيَتَحَنَّنُ فِيهِ وَهُوَ
التَّعَبُ الدَّلِيلُ ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ
يَنْزِعَ إِلَى أَهْلِهِ وَيَنْزُودُ لِذَلِكَ ثُمَّ
يَرْجِعُ إِلَى خَدِيجَةَ فَيَنْزُودُ لِمِثْلِهَا
حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حَرَاءٍ

by *mubashshirāt*? He said, 'The true dream' (B. 92: 5). The dream of the believer is expressly called a part of prophethood in B. 92: 26. In the Holy Qur'an also *al-buṣṣrā* or true visions are promised to believers (10: 64). Prophethood and revelation are not therefore synonymous terms, and while prophethood has terminated, revelation of the first two kinds (42: 51) will continue for ever.

⁶ This cave (6 ft. by 2 ft.) lies to the north-east of Makka at a distance of about three miles from the city.

⁶ *Khadija* was the Holy Prophet's wife whom he married when he was twenty-five years old while she was forty, and who remained his only wife till her death when he was fifty years of age.

⁷ By the Truth is meant the Spirit of Truth or the Holy Spirit i.e., Gabriel.

(Gabriel) came to him and said, Read. He (the Prophet) said, "I said I am not one who can read." And he continued: "Then he (the angel) took hold of me and he pressed me so hard that I could not bear it any more, and then he let me go and said, Read. I said, I am not one who can read. Then he took hold of me and pressed me a second time so hard that I could not bear it any more, then he let me go again and said, Read. I said, I am not one who can read." (The Prophet) continued: "Then he took hold of me and pressed me hard for a third time, then he let me go and said, 'Read in the name of thy Lord Who

فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ فَقَالَ فَقُلْتُ
مَا أَنَا بِقَارِئٍ وَقَالَ فَاخْذْنِي فَعَطَّنِي
حَتَّى بَلَغَ مِنِّي الْجُحْدَ ثُمَّ أَرْسَلَنِي فَقَالَ
اقْرَأْ فَقُلْتُ مَا أَنَا بِقَارِئٍ فَاخْذْنِي
فَعَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُحْدَ
ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ فَقُلْتُ
مَا أَنَا بِقَارِئٍ وَقَالَ فَاخْذْنِي
فَعَطَّنِي الثَّالِثَةَ ثُمَّ أَرْسَلَنِي فَقَالَ
اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي

He is called "the Angel" in the words that follow. This first appearance of Gabriel which was the beginning of the highest form of revelation took place according to one report on the 25th of the month of *Ramadhan*. Others say it was the 17th of *Ramadhan* which seems to be a mistake for the 27th, for according to the Holy Qur'an, the first revelation came on the *laila al-qadr* which occurs on one of the three nights of *Ramadhan*, 25th, 27th and 29th. According to a report of Ibn 'Abbas, the Holy Prophet had then attained the age of forty (B. 63 : 29).

created—He created man from a clot—Read and thy Lord is most Honourable.’⁸

The Messenger of Allāh, peace and blessings of Allāh be on him, returned with this (message) while his heart trembled and he entered upon Khadija, daughter of Khuwailid, and said, “Wrap me up, wrap me up,” and they wrapped him up until the awe left him.⁹ Then he said to Khadija, while he related to her what had happened, “I fear for myself.”¹⁰ Khadija said, Nay, I call Allāh to witness that Allāh will never bring thee to disgrace for thou unitest the ties of relationship and bearest the burden of the weak and earnest for the destitute

خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ
وَرَبُّكَ الْأَكْرَمُ فَرْجِعْ بِهَا رَسُولُ
اللَّهِ ﷺ يَرْجِفُ فُؤَادُهُ فَدَخَلَ
عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ فَقَالَ
زَمِّلُونِي زَمِّلُونِي فَرَمَلُوهُ حَتَّى
ذَهَبَ عَنْهُ الرَّوَغُ فَقَالَ لَخَدِيجَةَ وَ
أَخْبَرَهَا الْخَبَرَ لَقَدْ خَشِيتُ عَلَى
نَفْسِي فَقَالَتْ خَدِيجَةُ كَلَّا وَاللَّهِ مَا
يُخْزِيكَ اللَّهُ أَبَدًا إِنَّكَ لَتَصِلُ الرَّحِمَ
وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ

⁸ These are the first three verses of the 96th chapter of the Holy Qur’ān and the first five verses of this chapter are by consensus of opinion the first Quranic revelation that came to the Holy Prophet. It was after this, as appears from the *ḥadīth* that follows, that the first verses of ch. 74 were revealed.

⁹ The awe was due to his first experience of Divine revelation.

¹⁰ The fear to which the Prophet gave expression was lest he should be unable to achieve the great task of the reformation of humanity which was imposed upon

and honourest the guest
and helpst in real dis-
tress.

Then Khadija went with him until she brought him to Waraqa ibn Naufal ibn Asad ibn 'Abd al-'Uzzā, Khadija's uncle's son, and he was a man who had become a Christian in the time of Ignorance," and he used to write the Hebrew script, and he wrote from the Gospel in Hebrew what it pleased Allāh that he should write and he was a very old man who had turned blind. Khadija said to him, O uncle's son!

وَتَقْرَى الضَّيْفَ وَتُعِينُ عَلَى
نَوَائِبِ الْحَقِّ فَانْطَلَقَتْ بِهِ خَدِيجَةُ
حَتَّى آتَتْهُ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدٍ
ابْنَ عَبْدِ الْعَزَّى ابْنَ عَمِّ خَدِيجَةَ وَكَانَ
امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ وَكَانَ
يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ فَيَكْتُبُ
مِنَ الْإِنْجِيلِ بِالْعِبْرَانَةِ مَا شَاءَ اللَّهُ
أَنْ يَكْتُبَ وَكَانَ شَيْخًا كَبِيرًا قَدْ
عَمِيَ فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ

him. Khadija's reply clearly shows this to be the import. If any one was equal to that great task, Khadija comforted him, it was he who had already laid down his life for the service of humanity. This also shows how well the Prophet's life was spent even before prophethood. Neither in this ḥadīth nor in any other is there anything to show that the Prophet feared that he would be killed by the jinn or that he had become insane. The Prophet knew for sure at the first experience that he had been raised to the dignity of prophethood and entrusted with the great task of reforming humanity.

¹¹ Pre-Islām days are called *al-Jāhiliyya* (Ignorance) or *ayyām al-Jāhiliyya* (Time of Ignorance), as compared with the learning and light which followed in the wake of Islām

Listen to thy brother's son. Waraqa said to him, My brother's son! What hast thou seen? So the Messenger of Allāh, peace and blessings of Allāh be on him, related to him what he had seen. Waraqa said to him, This is the angel Gabriel whom Allāh sent down upon Moses;¹⁹ would that I were a young man at this time—would that I were alive when thy people would expel thee. The Messenger of Allāh, peace and blessings of Allāh be on him, said, "Would they expel me?" He said, Yes; never has a man appeared with the like of what thou hast brought but he has been held in enmity, and if thy time finds me (alive) I shall help thee with the fullest help. After that

اسْمَعِ مِنْ ابْنِ اَخِيكَ فَقَالَ لَهُ وَرَقَةُ
يَا اَبْنُ اَخِي مَاذَا تَرَى فَاخْبَرَهُ
رَسُولُ اللَّهِ ﷺ خَبَرَ مَا رَأَى فَقَالَ
لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَلَ اللَّهُ
عَلَى مُوسَى يَالْبَتَنِي فِيهَا جَدْعًا يَا
لِبَتَنِي اَكُونُ حَيًّا اذِ يُخْرِجُكَ قَوْمُكَ
فَقَالَ رَسُولُ اللَّهِ ﷺ اَوْ مُخْرِجِيَّ
هُمْ قَالَ نَعَمْ لَمْ يَأْتِ رَجُلٌ قَطُّ
بِمِثْلِ مَا جِئْتَ بِهِ اِلَّا عُودِيَ وَاِنْ
يُدْرِكْنِي يَوْمُكَ اَنْصُرَكَ نَصْرًا مُؤَزَّرًا

¹⁹ *Nāmūs* means the angel Gabriel (Fr). *Nāmūs* is the person to whom the king entrusts his secrets and by it is meant (in *ḥadīth*) the angel Gabriel whom Allāh has chosen to communicate His revelations (N). This meaning has also been given by Bukhārī himself when repeating this *ḥadīth* in B. 60 : 22. Waraqa in fact only bore testimony to the truth of what the Holy Prophet had stated; viz., that the Holy Spirit (Gabriel) had come to him with a revelation from on high. He,

Waraqah did not delay (long) that he died, and the revelation broke off temporarily." (B. 1 : 1.)

ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوفِيَ وَ
فَتَرَ الْوَحْيُ ☆

3 Jābir said, speaking of the temporary break in the revelation, (The Holy Prophet) said in his narrative :

٣- عَنْ جَابِرٍ قَالَ وَهُوَ يُحَدِّثُ عَنْ
فَتْرَةِ الْوَحْيِ فَقَالَ فِي حَدِيثِهِ بَيْنَا أَنَا
أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ
فَرَفَعْتُ بَصَرِي فَإِذَا الْمَلَكُ الَّذِي
جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَيَّ كُرْسِيِّ
بَيْنَ السَّمَاءِ وَالْأَرْضِ فَرُعِبْتُ مِنْهُ
فَرَجَعْتُ فَقُلْتُ زَمِلُونِي زَمِلُونِي

"Whilst I was walking along, I heard a voice from heaven and I raised up my eyes, and lo! the Angel that had appeared to me in Hīrā' was sitting on a throne between heaven and earth and I was struck with awe on account of him and returned (home) and said, Wrap me up, wrap me up;

however, added that it was the very angel that had come to Moses, and this was probably a reference to the Bible prophecy that a prophet "like unto" Moses would be raised among the Ishmaelites (Arabs).

"The temporary breaking off of revelation was not very long; certainly not longer than six months. Ibn Ishāq's report that it lasted for three years is belied by historical facts. Persecution had begun and a large part of the Holy Qur'ān had been revealed, long before the expiry of three years. It is also an established historical fact that on account of persecution which had grown very severe the Holy Prophet was compelled, in the fourth year of the Call, to take shelter in the house of Arqam and there prayers were said in congregation, and it is a fact that the Holy Qur'ān was recited in prayers from the first.

theh Allāh sent down : 'O thou who art clothed ! Arise and warn, And thy Lord do magnify, And thy garments do purify, And uncleanness do shun'." ¹⁴

Then revelation became copious and came in succession. ¹⁵ (B. 1 : 1.)

فَأَنزَلَ اللَّهُ تَعَالَى يَا أَيُّهَا الْمُدَّثِّرُ قُمْ
فَأَنذِرْ وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ
فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ فَحَمَى
الْوَحَى وَتَتَابَعِ ☆

4 Ibn 'Abbās . . . said,
The Messenger of Allāh, peace and blessings of Allāh be on him, used to exert himself hard in receiving Divine revelation and would on this account move his

٤- عَنْ ابْنِ عَبَّاسٍ قَالَ
كَانَ رَسُولُ اللَّهِ ﷺ يُعَالِجُ مِنَ
التَّنْزِيلِ شِدَّةً وَكَانَ مِمَّا يَحْرِكُ

"While the previous *ḥadīth* relates to the Holy Prophet's first experience of revelation this one speaks of his second experience. On this occasion the first five verses of ch. 74 were revealed to him. This portion is from the Holy Prophet's own mouth, and therefore not the least doubt can be entertained as to the fact that Gabriel's second visit to him was the occasion mentioned in this *ḥadīth*. What is, therefore, added by Zuhri in B. 92 : 1 (where ḥ. 2 is repeated) that during the break in revelation the Holy Prophet used to go to the tops of the mountains to throw himself down and Gabriel appeared to him on such occasions and comforted him that he was the true Messenger of Allāh cannot be accepted as true. This *ḥadīth* makes it clear that Gabriel was never seen by the Holy Prophet during the break, and that when he saw him on the second occasion, he was struck with awe as on the first occasion. Zuhri, moreover, gives no authority for his addition in B. 92 : 1.

¹⁵ Five short verses of ch. 96 were revealed on the first occasion and five short verses of ch. 74 on the second. After that, it is stated, revelation became plentiful—the Arabic word is *ḥamiya* which literally means *became hot*—and continuous, there being no break like the break between the first two revelations.

lips.....so Allāh sent down :

"Do not move thy tongue with it to make haste with it. Surely on Us devolves the collecting of it and the reciting of it." (75 : 16, 17.)

.....So after this when Gabriel came to him the Messenger of Allāh, peace and blessings

of Allah be on him, would listen, and when Gabriel departed, the Prophet, peace and blessings of Allah be on him, recited as he (Gabriel) recited it.¹⁶

(B. 1 : 1.)

شَفَيْتِهِ . . . فَأَنْزَلَ اللَّهُ تَعَالَى لَا

تُحَرِّكَ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ

عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ . . . فَكَانَ

رَسُولُ اللَّهِ ﷺ بَعْدَ ذَلِكَ إِذَا آتَاهُ

جِبْرِيلُ اسْتَمَعَ فَإِذَا انْطَلَقَ جِبْرِيلُ

قَرَأَهُ النَّبِيُّ ﷺ كَمَا قَرَأَهُ [☆]

¹⁶ This ḥadīth shows that all revelations without any exception were delivered to the Holy Prophet by the angel Gabriel and that the method of their delivery was always the same, viz., that Gabriel first recited the revelation and the Holy Prophet listened to it and then when Gabriel departed the Holy Prophet recited the same words. On the first two occasions, only five short verses were revealed and it was not difficult for the Prophet to repeat them, but after that, as shown in the last ḥadīth, revelation became plentiful, i.e., large portions were revealed at one time, and as Gabriel began to recite, the Holy Prophet made haste to repeat lest any word or sentence might be lost. He was, therefore, told not to make haste with it and to wait until Gabriel had delivered the whole message and then to repeat the same, being assured that it was a Divine arrangement and that nothing would be lost (75 : 16, 17). In another very early chapter he was still more plainly told : "We will make thee recite so thou shalt not forget" (87 : 6). There are chapters—one of these containing over a thirtieth of the Holy Qur'ān—that were revealed to him in their entirety at one time, yet Gabriel recited them once only and then the Holy Prophet repeated them without omission of a word and ordered them to be written down at once.

It would further appear from this ḥadīth that other people saw the Holy Prophet's lips move when he received the revelation which shows that his reception of the revelation was not subjective but a real and external experience.

5 'A'isha reported that Ḥārith ibn Hishām asked the Messenger of Allāh, peace and blessings of Allāh be on him, "O Messenger of Allāh! How does revelation come to thee?" The Messenger of Allāh, peace and blessings of Allāh be on him, said :

"Sometimes it comes to me like the ringing of a bell and that is the hardest on me, then he departs from me and I retain in memory from him what he says; and sometimes the Angel comes to me in the likeness of a man and I retain in memory what he says." ¹⁸

عَنْ عَائِشَةَ ابْنِ الْحَارِثِ بْنِ هِشَامٍ سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ يَأْتِيكَ الْوَحْيُ فَقَالَ رَسُولُ اللَّهِ ﷺ أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّ عَلَيَّ فَيَقْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ وَ أَحْيَانًا يَتَمَثَّلُ لِيَ الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعْيِ مَا يَقُولُ

¹⁸ The difference in the two states is one of the form the Angel assumed: in the first case it is not stated what likeness the Angel assumed—it was an angelic form beyond description—and the words came forth with the clear resonant sound of vibrating metal; in the second case the Angel assumed the likeness of a man and the words were uttered as one man talks to another. That words were spoken in both cases is clear enough from the words of the *ḥadīth*; in both cases we are told: "I retain in memory what he says." In the first case, however, the words '*an-hu* (i.e. *from him*) have been added to show that it was the Angel who spoke the words. In both cases the Holy Prophet saw the Angel and heard the words from the Angel and then retained them in memory: the difference was only one of the likeness of the Angel, and consequently, of the tone in which the words were uttered.

'A'isha said, And I saw him when revelation came down upon him on a severely cold day, then it departed from him and his forehead dripped with sweat.¹⁹

(B. 1 : 1.)

قَالَتْ عَائِشَةُ وَلَقَدْ رَأَيْتُهُ يُزَلُّ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَفْصَمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا ☆

6 Zaid ibn Thābit said, Allāh sent down revelation on His Messenger, peace and blessings of Allāh be on him, and his thigh was upon my thigh and it began to make its weight felt to me so much so that I feared that my thigh might be crushed.

(B. 8 : 12.)

٦- قَالَ زَيْدُ بْنُ ثَابِتٍ أَنَزَلَ اللَّهُ عَلَى رَسُولِهِ ﷺ وَفَخَذَهُ عَلَى فَخْذِي فَثَقُلْتُ عَلَىَّ حَتَّى خَفْتُ أَنْ تَرْضَ فَخْذِي ☆

¹⁹ There are many ḥadīth showing that a real change came over the Holy Prophet when revelation came down upon him. Here it is stated that perspiration ran down his brow on a severely cold day; according to ḥ. 6 Zaid felt his thigh being crushed under the Holy Prophet's thigh when revelation came on; ḥ. 7 says that Ya'la saw the Holy Prophet when revelation descended on him and "his face was red"; according to ḥ. 8 when revelation descended on the Holy Prophet, "he appeared distressed and a change came over his face". All these ḥadīth show that whenever revelation came down upon the Holy Prophet, whether he was in public or in private, there was a real change which could not be assumed. It is clear from this that though revelation came to the Holy Prophet in a state of wakefulness, yet there was a transition from the physical environment to the spiritual sphere, the effect of which was witnessed on the body. The new senses which were required to receive the revelation necessitated the coming of a kind of death over the body. The story that "froth appeared before his mouth" is a pure invention and no trace of it is to be met with in any ḥadīth.

7 Ṣafwān ibn Ya'lā reported that

Ya'lā said to 'Umar, Show me the Prophet, peace and blessings of Allah be on him, when revelation is sent down to him.

So when the Prophet, peace and blessings of Allah be on him, was in Ji'rāna²⁰

and with him a number of his companions.....revelation came to him. There-

upon 'Umar made a sign to Ya'lā; so Ya'lā came and

over the Messenger of Allāh, peace and blessings of Allah be on him, was a

garment with which he was covered and he entered his head (under the garment),

when (he saw that) the face of the Messenger of Allāh,

peace and blessings of Allah be on him, was red and he was snoring;²¹ then that

condition departed from him. (B. 25 : 17.)

8 'Ubāda ibn al-Ṣāmit said, The Prophet, peace and blessings of Allah

be on him, felt, when the revelation was sent down upon

٧- عَنْ صَفْوَانَ بْنِ يَعْلَى أَنَّ يَعْلَى

قَالَ لِعُمَرَ أَرِنِي النَّبِيَّ ﷺ حِينَ

يُوحَى إِلَيْهِ قَالَ فَبَيْنَمَا النَّبِيُّ ﷺ

بِالْجِعْرَانَةِ وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ

... فَجَاءَهُ الْوَحْيُ فَأَشَارَ عُمَرُ إِلَى

يَعْلَى فَجَاءَ يَعْلَى وَعَلَى رَسُولِ اللَّهِ

ﷺ ثَوْبٌ قَدْ أَظْلَلَ بِهِ فَادْخَلَ

رَأْسَهُ فَإِذَا رَسُولُ اللَّهِ ﷺ مُحَمَّرُ

الْوَجْهِ وَهُوَ يَغْطُ ثُمَّ سَرَى عَنْهُ ☆

٨- عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ

كَانَ النَّبِيُّ ﷺ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ

²⁰ A place between Makka and Tā'if.

²¹ The change was so perfect that it resembled a state of sleep, though as the

him, like one in grief and a change came over his face.

And according to one report :

He hung down his head, and his companions also hung down their heads,²² and when that state was over, he raised his head.

(M-M_{sh}. 27 : 5.)

كُرِبَ لَذَلِكَ وَتَرَبَّدَ وَجْهُهُ وَ

فِي رَوَايَةٍ نَكَسَ رَأْسَهُ وَنَكَسَ

أَصْحَابُهُ رُءُوسَهُمْ فَلَمَّا أُتِيَ عَنْهُ رَفَعَ

رَأْسَهُ ☆



ḥadīth makes it clear, he was not sleeping and was just at that moment talking to his companions.

²² The companions hung down their heads out of respect.

CHAPTER II

IMĀN (FAITH) AND ISLĀM (SUBMISSION)

1. "The Messenger has faith in what has been revealed to him from his Lord and so have the believers; they all believe in Allāh and His angels and His books and His messengers: we make no difference between any of His messengers" (2 : 285).

2. "And those who believe in what has been revealed to thee and what was revealed before thee and of the hereafter they are sure" (2 : 4).

3. "O you who believe! Believe in Allāh and His Messenger and the Book which He has revealed to His Messenger" (4 : 136).

4. "The dwellers of the desert say, We believe. Say, You believe not; rather say, We submit; and faith has not yet entered into your hearts" (49 : 14).

5. "The faithful are only those who believe in Allāh and His Messenger then they doubt not and struggle hard with their wealth and their lives in the way of Allāh" (49 : 15).

6. "And to Him submits whoever is in the heavens and the earth" (3 : 82).

7. "Whoever submits himself entirely to Allāh while doing good (to others)—he has his reward from his Lord" (2 : 112).

8. "And remember the favour of Allāh on you when you were enemies. Then He united your hearts, so by His favour you became brethren" (3 : 102).

9. "And do not say to any one who offers you salutation, Thou art not a believer" (4 : 94).

The basis of all higher religions is a faith in Divine revelation, because God is known to man, and personal contact with Him is established, only through revelation. Man can make all discoveries in the sphere of the finite but he cannot discover the Infinite God; it is God Who reveals Himself to man, and it is therefore only through Divine revelation that man can know God. Bukhārī, who was gifted with special insight into matters religious, begins his *Jāmi'* with the book of Revelation and follows it with the book of Faith. But the conception of faith in Islām is widened in two ways. In the first place, faith here

stands not for faith in revelation to one person or one generation but a faith in revelation to all people in all ages (v. 1). It is a faith in the books of Allāh, and in the messengers of Allāh, in all the books and messengers that preceded the Holy Prophet (v. 2). And secondly, faith here combines both belief and actions; in v. 3, believers are asked to believe, which means that they should bring their faith to its full development by good deeds and sacrifices; v. 4 shows that the first step is that of mere acceptance of Islām and the second is that when faith has taken root in—entered—the heart. When this stage is reached, a man becomes capable of the highest deeds of sacrifice (v. 5). Islām or submission to Divine laws is the role of nature (v. 6) and man attains perfection only when he submits himself to the revealed laws of God (v. 7). Islām, however, does not aim only at individual perfection; it also establishes a vast brotherhood of humanity, membership of which cannot be denied even to the man who simply offers the Islamic salutation (vv. 8, 9)

Ḥadīth related in this chapter begin with the basic fact that religion does not consist in hard religious exercises but in living a good life in which due regard is paid to the rights of others (ḥḥ. 1—3). Good actions, it is further stated, spring from a good heart and hence the need of faith which rules the heart (ḥ. 4). Imān (faith) and Islām (submission to Divine law) are often used interchangeably, but Imān strictly indicates the acceptance of a principle which is the basis of action—the theoretical side, and Islām the action itself—the practical side of man's life (ḥḥ. 5, 6). But theory and practice here go hand in hand, and the actions which spring from faith are also called faith. One's faith is therefore greater or less as one's actions are more or less beneficial to humanity. Faith is spoken of as *love*: the man who has faith in Allāh does not spare the doing of good to the nearest passer-by, so broad is his love for humanity (ḥ. 7); he loves the whole of humanity and most of all the Holy Prophet, because he is the greatest benefactor of humanity (ḥ. 8); his love for his brother is not mere word of mouth, but he is guided by that love in his everyday relations with him (ḥ. 9); he loves Allāh most of all and loves humanity for the sake of Allāh and thus his love for humanity is based on the purest of motives (ḥ. 10).

The next three ḥadīth show what Islām is. It does not simply mean a certain declaration; the declaration of Divine Unity and prophethood of Muḥammad brings a man into the fold of Islām, but to be a Muslim he must live the life of a *Muslim*, the life of a man who lives in perfect peace with others. The first condition of that life is that he shall not cause injury to any man either with his tongue or with his hand (ḥ. 11). Such injury is said to be an act of transgression, even unbelief (ḥḥ. 12, 13). It is not permissible, however, to go to the other extreme and call a Muslim an unbeliever or turn him out of the pale of Islām because he has committed an act of unbelief. So long as a man declares his faith in the Unity of Allāh and the prophethood of Muḥammad, he is a Muslim (ḥḥ. 16, 17). Nay, a man who offers prayers like Muslims with his face to the Qibla has the covenant of Allāh and His Messenger that he shall be dealt with as a member of the Muslim brotherhood (ḥ. 15).

And the Holy Qur'ān goes even further and accepts the Islamic salutation as sufficient proof that such a man is a Muslim, whatever his differences with others (v. 9). H. 18 gives another description of what Islām in practice is.

1 Abū Huraira reported that
The Prophet, peace and blessings
of Allah be on him, said:

“Religion is easy, and no one exerts himself too much in religion but it overpowers him; so act aright and keep to the mean and be of good cheer and ask for (Divine) help at morning and at evening and during a part of the night.”¹

(B. 2 : 29.)

١- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
قَالَ إِنَّ الدِّينَ يُسْرٌ وَلَنْ يَشَادَّ
الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَ
قَارِبُوا وَ أَبْشُرُوا وَاسْتَعِينُوا
بِالْعَدْوَةِ وَالرَّوْحَةِ وَ شَيْءٍ
مِّنَ الدَّلْجَةِ ☆

2 'Ā'isha reported that
The Prophet, peace and blessings
of Allah be on him, entered upon her
and with her was a woman.
He asked, “Who is this?”

٢- عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ دَخَلَ
عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ قَالَ مَنْ هَذِهِ

¹ This *hadīth* shows what the Islamic conception of religion is. Religion does not consist in performing too many devotional exercises; these are in fact discouraged as they ultimately overpower the man who indulges in them. Religion is the name of acting aright and keeping to the mean course; this would keep a man in good heart. The truly religious man will smile in the face of everyone, as did the Holy Prophet. What is generally considered to be Divine worship is really the seeking of Divine help for acting aright and keeping to the mean. Thus is every Muslim taught to pray daily and hourly: “Guide us on the right path: the path of those to whom Thou hast been gracious” (1 : 5, 6).

(‘Ā’isha) said, She is such and such a one; and began to speak (highly) of her prayers. He said:

“Enough; only that is binding on you which you are able to do; by Allāh, Allāh does not get tired but you get tired, and the condition dearest to Him is that in which the person perseveres.” (B. 2 : 31.)

قَالَتْ فَلَا تَنْتَكِرُ مِنْ صَلَاتِهَا قَالِ

مَهْ عَلَيْكُمْ بِمَا تُطِيقُونَ فَوَاللَّهِ لَا يَمَلُّ

اللَّهُ حَتَّى تَمَلُّوا وَكَانَ أَحَبَّ الدِّينِ

إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ ☆

3 ‘Abd Allāh ibn ‘Amr reported,

The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} said to me, “O ‘Abd Allāh! Am I not told that thou fastest in the day time and standest up in devotion during the night?” I said, Yes, O Messenger of Allāh. He said:

“Do not do so; keep fast and break it and stand up in devotion (in the night)

۳- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ لِي

رَسُولُ اللَّهِ ﷺ يَا عَبْدَ اللَّهِ أَلَمْ أُخْبَرَ

أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ

فَقُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ فَلَا

تَفْعَلْ صُمْ وَافْطِرْ وَقُمْ وَنَمْ فَإِنَّ

* ‘Ā’isha admired the devotional exercises of a certain woman, but the Holy Prophet warned her of excess of these because, he said, people indulge in these and then get tired of them. The chief aim of religion is, as made clear in the concluding words, to bring about perseverance in the character of a man. He is therefore told to adopt that course in religious devotion in which he can keep constant.

and have sleep, for thy body has a right over thee, and thine eye has a right over thee. and thy wife has a right over thee, and the person who pays thee a visit has a right over thee.”³

(B. 30 : 55.)

4 Nu'mān ibn Bashīr said, I heard the Messenger of Allāh, peace and blessings of Allah be on him, say :

“What is lawful is manifest and what is unlawful is manifest and between these two are doubtful things which many people do not know. So whoever guards himself against the doubtful things, he guards his religion and his honour, and whoever falls into doubtful things is like the

لِحَسَدِكَ عَلَيْكَ حَقًّا وَ إِنَّ لِعَيْنِكَ

عَلَيْكَ حَقًّا وَ إِنَّ لِرِزْوَجِكَ عَلَيْكَ

حَقًّا وَ إِنَّ لِرِزْوَرِكَ عَلَيْكَ حَقًّا ☆

عَنِ النَّعْمَانِ بْنِ بَشِيرٍ يَقُولُ

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ

الْحَلَالُ بَيْنَ وَالْحَرَامِ بَيْنَ وَبَيْنَهُمَا

مُشْتَبِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِّنَ النَّاسِ

فَمَنِ اتَّقَى الْمُشْتَبِهَاتِ اسْتَبْرَأَ دِينَهُ وَ

عَرَضَهُ وَ مَنِ وَقَعَ فِي الشُّبُهَاتِ

³ There are many versions of this *ḥadīth* and in all of them it is made clear by the Holy Prophet that a man has several duties to perform and he must keep all of them in mind in devoting himself to religious exercise. No religious exercise, whether it is keeping the fast or standing up in prayer, will do him good if he neglects his worldly duties. In fact, even religious devotion is meant to make a man fitter for the performance of his duties which he owes to others. In the development of the spiritual, the physical side and worldly duties are not to be neglected.

herdsman who grazes his cattle on the borders of a reserve—he is likely to enter it. Know that every king has a reserve (and) know that the reserve of Allāh in His land is what He has forbidden. Know that in the body there is a bit of flesh; when it is sound the whole body is sound and when it is corrupt the whole body is corrupt. Know, it is the heart.”⁴

(B. 2 : 38.)

كِرَاعٍ يَرْغَى حَوْلَ الْحِمَى يُوشِكُ
أَنْ يَوَاقِعَهُ إِلَّا وَ أَنَّ لِكُلِّ مَلِكٍ حِمًى
إِلَّا أَنْ حِمَى اللَّهِ فِي أَرْضِهِ حِمَارُهُ إِلَّا
وَ أَنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ
صَلَحَ الْجَسَدُ كُلُّهُ وَ إِذَا فَسَدَتْ
فَسَدَ الْجَسَدُ كُلُّهُ إِلَّا وَ هِيَ الْقَلْبُ ☆

5 Abū Huraira said,
The Prophet, ^{peace and blessings of Allah be on him} was one day sitting outside among the people when a man came to him and asked, What is faith (Imān)? He said :

هـ- عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ
ﷺ بَارِزًا يَوْمًا لِلنَّاسِ فَأَتَاهُ رَجُلٌ
فَقَالَ مَا الْإِيمَانُ قَالَ الْإِيمَانُ أَنْ

⁴ The man who is imbued with a truly religious spirit avoids not only what is manifestly unlawful but even the doubtful things which might lead him into the unlawful. The concluding portion of the ḥadīth shows that religion does not consist in the devotional exercises which a man may perform but in the presence in him of a right mentality—the mentality to act aright and avoid the wrong. A sound mind is of the essence of religion, as the Holy Qur’ān says: “Except him who comes to Allāh with a sound mind” (26 : 89).

"Faith is that thou believe in Allāh and His angels and in meeting with Him and (in) His messengers and that thou believe in being raised to life (after death) ".

He asked, What is Islām? (The Prophet) said:

"Islām is that thou shalt worship Allāh and not associate aught with Him and (that) thou keep up prayer and pay the zakāt as ordained and fast in Ramadẓān."

He asked, What is *ihsān* (goodness)? (The Prophet) said:

"That thou worship Allāh as if thou seest Him; for if thou dost not see Him, surely He sees thee."⁶

(B. 2 : 36.)

تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَبِلِقَائِهِ

وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ قَالَمَا

الْإِسْلَامُ قَالَ الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ

وَلَا تُشْرِكَ بِهِ وَتُقِيمَ الصَّلَاةَ وَ

تُؤَدِيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ

رَمَضَانَ قَالَ مَا الْإِحْسَانُ قَالَ أَنْ

تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ

تَرَاهُ فَإِنَّهُ يَرَاكَ ☆

⁶ At the end of this *ḥadīth* it is added that the Holy Prophet said that it was Gabriel who had come to teach people their religion. The *ḥadīth* is related with slight variations by 'Umar, but Bukhārī does not accept it. In 'Umar's version, describing *īmān* (faith) the Holy Prophet is reported to have said instead of "in meeting with Him," "that thou believe in *qadar*, in the good of it and the evil of it." The belief in *qadar* is evidently a doctrine of later growth and it is perhaps on account of this flaw that Bukhārī does not accept the version attributed to 'Umar. Another variation in 'Umar's version is that in describing

6 Ibn 'Umar said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said :

"Islām is built on five (things), the bearing of witness that there is no god but Allāh and that Muḥammad is the Messenger of Allāh and the keeping up of prayer and the payment of zakāt and the pilgrimage and fasting in Ramadẓān."⁶

(B. 2 : 1.)

٦- عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ
اللَّهِ ﷺ بَنَى الْإِسْلَامُ عَلَى خَمْسٍ
شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ
مُحَمَّدًا رَسُولُ اللَّهِ وَأَقَامُ الصَّلَاةَ وَ
أَتَى الزَّكَاةَ وَالْحَجَّ وَصَوْمَ
رَمَضَانَ ☆

What Islām is, the pilgrimage to Makka is also spoken of; this is evidently an omission in Abū Huraira's version. And further, instead of "that thou shalt worship Allāh and not associate aught with Him" in Abū Huraira's version, we have in 'Umar's "That thou bear witness that there is no god but Allāh and that Muḥammad is the Messenger of Allāh."

This ḥadīth makes a distinction between Imān (faith) and Islām, showing that the former relates to matters of conviction and the latter to matters of practice. The third term *iḥsān* is not a technical term and indicates the state of sincerity in one's conviction or practice—to feel oneself in Divine presence. Imān and Islām are often used interchangeably but, as distinguished from each other, *imān* means a belief in Allāh, the angels, the messengers (which includes the Books or the messages), *liqā'-Allāh* (which means holding communion with Allāh), and in a life after death; while *Islām* means the worshipping (*'ibāda*) of Allāh, keeping up prayer, fasting in the month of Ramadẓān, paying zakāt (a fixed portion of one's property) and the pilgrimage to Makka.

The man who accepts these principles is a Muslim, and a member of the Muslim brotherhood.

⁶ This ḥadīth corroborates the definition of Islām as given in the previous one. In fact, the first requisite of Islām—the bearing of witness that there is no god but Allāh and that Muḥammad is the Messenger of Allāh—includes all the other four, because they are a part of the teachings of the Holy Prophet. They are mentioned along with the basic principle on account of their importance.

7 Abū Huraira said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said :

“Imān (faith) has over seventy, or over sixty, branches; the most excellent of these is the saying, There is no god but Allāh, and the lowest of them is the removal from the way of that which is harmful; and modesty (*ḥayā'*) is a branch of faith.”¹ (M. 1 : 58.)

٧- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ
اللَّهِ ﷺ الْإِيمَانُ بِضْعٌ وَسَبْعُونَ
أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا
قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَآدَانَهَا أَمَاطَةٌ
الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ
مِنَ الْإِيمَانِ ☆

8 Anas said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said :

٨- عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ

¹ The word *seventy* is used in Arabic as a perfect number and signifies a large number. This ḥadīth shows that Imān (Faith) carries a much wider significance than that which may generally be attached to it. It is not limited to certain matters relating to belief, to the conviction that certain principles are true, but extends to the carrying out of those principles into action; nor is it limited to certain religious acts or devotions but covers all good qualities and actions that benefit humanity.

Imān is represented as a big tree with branches extending in all directions. The confession of Divine Unity which is the basic principle of Islām is the highest branch of this tree, while even the removal from the way of what may cause harm to a passer-by is a branch of the tree of faith. The making of roads for the convenience of the public is therefore an act of faith. Thus all acts which aim at doing good to humanity are branches of the tree of faith, and *faith* thus signifies the proper development of all human faculties. *Ḥayā'*, translated here as *modesty*, is specially mentioned because it originally signifies *that quality which makes one shun all evil things* (R).

"None of you has faith unless I am dearer to him than his father and his son and all mankind."⁸

(B. 2 : 7.)

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ

أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ

وَالنَّاسِ أَجْمَعِينَ ☆

9 Anas reported on the authority of the Prophet, peace and blessings of Allah be on him : He said :

"None of you has faith unless he loves for his brother what he loves for himself."⁹ (B. 2 : 6.)

عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ لَا

يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا

يُحِبُّ لِنَفْسِهِ ☆

⁸ Though here only love for the Prophet is spoken of, yet what is meant is love for Allāh and His Prophet, as h. 10 shows. The love for a person springs from the good which he does to us or from the benefit which we may derive from him. As the Holy Prophet is the greatest benefactor of humanity, and of his *umma* in particular, every Muslim is required to have greater love for him than for any other human being. Highest love for the Holy Prophet is made a test of faith, because the stronger the ties which bind a man to him the greater the strength with which he will be able to walk in his footsteps and the larger his capacity to do good to humanity.

Practically, the Muslim world to-day has proved an entire failure under this test. The Holy Prophet and his teachings are misrepresented throughout the world and he is abused as no other religious leader has been abused; but Muslims do not stir a little finger to remove the misrepresentations and carry the true teachings of Islām to a world which is groping in the dark.

⁹ Here is another test of real faith. It is not simply doing to others as one would like them to do to oneself; it is much more—to love for others what one loves for oneself. Such a state of mind can arise only from the highest disinterestedness. Muslims judge each other by the repetition of certain formulæ and by belief in certain doctrines; the Holy Prophet required them to be judged by their love for Allāh and His Prophet and by their love for humanity.

10 Anas reported on the authority of the Prophet, peace and blessings of Allāh be on him; He said:

“There are three qualities, in whomsoever they are met with he has tasted the sweetness of faith—that Allāh and His Messenger are dearer to him than anything besides them, that he loves a man and does not love him but for the sake of Allāh, and that it is loathsome to him that he may go back into unbelief as it is loathsome to him that he may be thrown into the fire.”

(B. 2 : 8.)

11 ‘Abd Allāh ibn ‘Amr reported on the authority of the Prophet, peace and blessings of Allāh be on him; He said:

“A Muslim is he from whose tongue and hand Muslims are safe,¹⁰ and a

١٠- عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ

الْإِيمَانِ أَنْ يَكُونَ لِلَّهِ وَرَسُولِهِ

أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ

الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ

أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ

أَنْ يُقَذَّفَ فِي النَّارِ ☆

١١- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ

النَّبِيِّ ﷺ قَالَ الْمُسْلِمُ مَنْ سَلِمَ

الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

¹⁰ Here is another definition of Islām. A man is called a Muslim when he declares his faith in Unity, but he becomes a Muslim actually when he begins to lead his life as a Muslim, as a man of peace from whose tongue and hand all Muslims are safe. It is one thing to enter Islām and quite another to live it. Such life of peace not only raises the individual's character to a high level; it

muhājir (lit., one who flies from his home) is he who forsakes what Allāh has forbidden." ¹¹ (B 2 : 3.)

وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ ☆

12 'Abd Allāh reported that The Prophet, ^{peace and blessings of Allāh be on him,} said :

"To abuse a Muslim is transgression and to fight him is unbelief." ¹²

(B. 2 : 35.)

١٢- عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَ قِتَالُهُ كُفْرٌ ☆

13 Ma'rūr said, I met Abū Dharr at Rabadha and he wore a garment and his slave wore a (similar) garment. I questioned him about it. He said,

١٣- عَنْ الْمَعْرُورِ قَالَ لَقِيتُ أَبَا ذَرٍّ بِالرَّبَذَةِ وَ عَلَيْهِ حُلَّةٌ وَ عَلَى غُلَامِهِ حُلَّةٌ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ

also lays down the basis of a perfect brotherhood. It is not meant that a Muslim is at liberty to do harm to non-Muslims by his tongue or his hand; Muslims are mentioned in the ḥadīth because it is with one's own community that one has largely to deal. The aim is to lay the foundations of a world-wide brotherhood in which every one should feel himself safe, and that brotherhood can draw others into it only if they find themselves safe from the tongue and hand of a Muslim. There is another version of this ḥadīth in which the word "people" is used instead of "Muslims": "A Muslim is he from whose tongue and hand people are safe" (Ibn Ḥabān).

¹¹ This is how Islām introduced spiritual meaning into physical words—*Hijra* or *flying from home* becomes flying from evil.

¹² Here the act of abusing a Muslim (i.e., offending him with one's tongue) is called transgression, and the act of fighting him (or, offending him with one's hand) is called unbelief. It is not meant that such a man becomes an unbeliever or is outside the pale of Islām, for in the Holy Qur'ān itself two parties of

I abused a man and called him by a bad name on account of his mother; so the Prophet, ^{peace and blessings of Allah be on him,} said to me:

“O Abū *Dharr*! didst thou call him by a bad name on account of his mother; indeed thou hast in thee ignorance.”¹³

(B. 2 : 21.)

14 Abū Huraira reported on the authority of the Prophet, ^{peace and blessings of Allah be on him;} He said:

“The signs of the hypocrite are three: when he speaks, he lies; and when he makes a promise, he breaks it; and when he is

أَتَى سَابَيْتُ رَجُلًا فَعَبَّرْتُهُ بِأُمِّهِ فَقَالَ
لِيَ النَّبِيُّ ﷺ يَا أَبَا ذَرٍّ عِبْرَتُهُ بِأُمِّهِ
أَنَّكَ أَمَرُؤُ فِيكَ جَاهِلِيَّةٌ ☆

٤١- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
قَالَ آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ
كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا

believers are spoken of as fighting with each other (49: 9). The act itself may amount to unbelief, but the doer of it does not thereby become an unbeliever so long as he professes faith in the *kalima*, the Unity of Allāh and the messenger-ship of Muḥammad, which is the basic principle of Islām.

“I have omitted here the portion of the *ḥadīth* which speaks of according an equal treatment to slaves, and have quoted only the words of the Holy Prophet which show that abusing another man is an act of *ignorance* which word in Muslim terminology is equivalent to unbelief. Abū *Dharr* had used the words *Ibn al-saudā*, or son of a Negro woman, regarding another; and as these words were used contemptuously, they were considered an abuse of one Muslim by another, which was an act of ignorance or unbelief. In fact, every evil deed is an act of unbelief according to the Holy Prophet, just as every good deed is an act of faith. Neither does an unbeliever become a believer if he does a good deed, nor a believer an unbeliever if he does an evil deed. The line of demarcation between the believer and the unbeliever is the confession that God is One and that Muḥammad is His Messenger—*Lā ilāha illallāh Muḥammad-un Rasūl-ullāh*.

charged with a trust, he is unfaithful.”¹⁴

(B. 2 : 23.)

15 Anas said,
The Messenger of Allāh, peace and blessings of Allāh be on him. said :

“Whoever offers prayers as we do and turns his face to our Qibla and eats the animal slaughtered by us, he is a Muslim for whom is the covenant of Allāh and the covenant of the Messenger of Allāh; so do not violate Allāh's covenant.”¹⁵ (B. 8 : 28.)

أَوْثَمَنَ خَانَ ☆

١٥- عَنْ أَنَسٍ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ مَنْ صَلَّى صَلَاتَنَا

وَاسْتَقْبَلَ قِبْلَتَنَا وَآكَلَ ذَبِيحَتَنَا

فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ

وَ ذِمَّةُ رَسُولِ اللَّهِ فَلَا تُخْفَرُوا اللَّهَ

فِي ذِمَّتِهِ ☆

16 Anas reported on the authority of the Prophet, peace and blessings of Allāh be on him;..... He said :

“There is none who

١٦- عَنْ أَنَسٍ عَنِ النَّبِيِّ

ﷺ ... قَالَ مَا مِنْ أَحَدٍ

¹⁴ That is to say, a person who tells lies, breaks promises and is unfaithful to trusts has no faith in him—nothing of the teachings of Islām, and his profession of faith is simply hypocrisy.

¹⁵ Here a more practical test is given. If you see a man saying his prayers in the Islamic mode and with his face to the Qibla, that is a sure test that he is a Muslim—for him is the covenant of Allāh and the covenant of His Messenger—and to call him a *kāfir* is violation of the covenant of Allāh. The Holy Qur'an lays down a still more practical and a broader test: “And do not say to any one who offers you (Islamic) salutation, Thou art not a believer” (4 : 94). When a person says to another *as-salāmu 'alaikum* to show thereby that he is a Muslim, he cannot be called an unbeliever or *kāfir*. The author of the *Mawāqif* says:

bears witness with sincerity of heart that there is no god but Allāh and that Muḥammad is the Messenger of Allāh but Allāh has forbidden his going to fire.”
(B. 3 : 49.)

يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ
مُحَمَّدًا رَسُولُ اللَّهِ صَدَقًا مِّنْ قَلْبِهِ
إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ ☆

17 ‘Uthmān said,
The Messenger of
Allāh, ^{peace and blessings}
^{of Allah be on him,} said :

“Whoever dies while he knows that there is no god but Allāh enters paradise”.¹⁶
(M-Msh. 1.)

١٧- عَنْ عُثْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ
ﷺ مَن مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ
لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ ☆

18 “Religion is faithfulness to Allāh and His Messenger and to the leaders of Muslims and Muslims in general.”¹⁷
(B. 2 : 42.)

١٨- أَلَدِّينِ النَّصِيحَةُ لِلَّهِ وَرَسُولِهِ
وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِم ☆

¹⁶ The generality of the theologians and the jurists are agreed that none of the *Ahl Qibla* (persons facing the Qibla in their prayers) can be called a *kāfir* (Mf. p. 600).

¹⁷ This hadīth and the one previous to it show that when a person professes that God is one and that Muḥammad is His Messenger *with a sincere heart*, i.e., trying to the best of his knowledge to follow the Divine commandments and walk in the footsteps of the Holy Prophet, he is saved from the fire and shall enter paradise.

¹⁸ Faithfulness to Allāh consists in submitting to Divine commandments; faithfulness to His Messenger means following in his footsteps; faithfulness to Muslim leaders consists in obeying their orders so long as they do not go against Allāh and His Messenger; and faithfulness to Muslims in general consists in doing one's utmost for their good. This is the quintessence of the religion of Islām.

This saying of the Holy Prophet is quoted by Bukhārī in the heading of his chapter.

CHAPTER III

KNOWLEDGE

1. "Read in the name of thy Lord Who created; He created man from a clot. Read and thy Lord is most Honourable, Who taught to write with the pen, taught man what he knew not" (96 : 1—5)
2. "Allāh will exalt those of you who believe and those who are given knowledge to high degree" (58 : 11).
3. "And say, O my Lord! increase me in knowledge" (20 : 114).
4. "And whoever is given knowledge is given indeed great wealth" (2 : 269)

While faith brings about the spiritual and moral development of man, knowledge brings about his intellectual development, and therefore stands next in importance to faith. Bukhārī's arrangement of his books is therefore very judicious. The first revelation that came to the Holy Prophet is admittedly the first quotation given above. These verses not only lay stress on both reading and writing but also speak of the Lord of Honour in this connection, showing that man can attain to honour only through knowledge. This is expressly stated in v. 2. The Holy Qur'ān even directs the Holy Prophet to seek more and more knowledge (v. 3). It is in fact full of praise for knowledge: the words *ya'lamūn* (they ponder), *yatafakkarūn* (they reflect), *yataadhakkarūn* (they meditate) and other similar expressions occur on almost every page of the Holy Qur'ān. V. 4 speaks of knowledge as great wealth. Such is also the import of the very first *ḥadīth* quoted in this chapter, which speaks of both wealth and knowledge as things which man desires naturally to seek and in which all men should try to emulate each other (ḥ. 1). The Holy Prophet made it incumbent on those who came to him to seek knowledge to impart the same to others (ḥḥ. 2, 3) and desired even those who were considered to be in the lowest strata of society to be uplifted to the highest level through *education* (ḥ. 4). Islām, in fact, lays the basis of mass education, education of men as well as women, of children as well as adults. The Holy Prophet himself made arrangements for the education of women (ḥ. 5). Writing was encouraged (ḥḥ. 6—9), and acquisition of knowledge was made the standard of excellence (ḥ. 10). It is spoken of in the highest terms of praise (ḥḥ. 11—14) and this explains the unsatiable thirst for knowledge of the Muslims of earlier days. H. 15 makes it incumbent upon every Muslim, man or woman, old or young, that he should acquire knowledge, and thus introduces the principle of compulsory education. A warning is given that when a nation gives up the acquisition of knowledge, its downfall is sure (ḥ. 16).

1 'Abd Allāh ibn Mas'ūd said,
The Prophet, ^{peace and blessings of Allāh}
^{be on him,} said :

"There shall be no envy but (emulate) two¹: the person whom Allāh has given wealth and the power to spend it in the service of truth and the person whom Allāh has granted knowledge² of things and he judges by it and teaches it (to others)."³ (B. 3: 15.)

۱- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ

قَالَ النَّبِيُّ ﷺ لَا حَسَدَ إِلَّا فِي

اِثْنَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ

عَلَى مَلَكَتِهِ فِي الْحَقِّ وَرَجُلٌ آتَاهُ

اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَ

يُعَلِّمُهَا ☆

¹ The words in Arabic are *lā ḥasada illā fi-ṭh-nataini* which may be rendered as meaning "there shall be no *ḥasad* but in two cases." But as *ḥasad* or the desire that another person shall be deprived of the advantages which he has is totally prohibited by the moral code of Islam, the word *illā* is here used as an *istiḥnā' munqati'*. *Ḥasad* (envy) and *ghibṭa* (emulation) have one thing in common, viz., a desire regarding advantages or excellence which another man possesses; but in *ḥasad* the desire is that he shall be deprived of them, while in *ghibṭa* it is that the desirer may be favoured with similar advantages. By using the word *ghibṭa* in the heading of this chapter, Bukhārī shows that while *ḥasad* is prohibited here, *ghibṭa* is recommended in two cases.

² The word in the original is *ḥikma* which may be rendered *wisdom* or *knowledge*. According to R. it means "the knowledge of things and the doing of good."

³ The desire to have knowledge is here made akin to the desire to possess wealth which is a natural desire in every human heart. and thus it is made clear that the acquisition of knowledge is as important as that of wealth, and every human being should acquire both. The desire to possess either, however, is made subject to a further condition: the possessor of wealth spends it in the cause of truth, and the possessor of knowledge teaches it to others, so that the benefit of humanity is the real end in view. In the Holy Qur'ān, knowledge is spoken of as the greatest wealth: "And whoever is given knowledge (*ḥikma*.) he indeed is given great wealth" (2: 269).

2 Mālik ibn al-Huwairith said,
The Prophet, ^{peace and blessings}
of Allah be on him, said to us :

“Go back to your people
and teach them.”⁴

(B. 3 : 25.)

٢- قَالَ مَالِكُ بْنُ الْحُوَيْرِثِ قَالَ لَنَا

النَّبِيُّ ﷺ أَرْجِعُوا إِلَىٰ أَهْلِكُمْ

فَعَلِمُوهُمْ ☆

3 Ibn ‘Abbās reported on the
authority of the Prophet,
^{peace and blessings}
of Allah be on him :

“Let him who is present
impart knowledge to him
who is absent.” (B. 3 : 37.)

٣- عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ

لِيُبَلِّغِ الْعِلْمَ الشَّاهِدُ الْغَائِبَ ☆

4 Abū Mūsā said,
The Messenger of Allāh,
^{peace and blessings}
of Allah be on him, said :

“There are three per-
sons for whom there is a
double reward :the
person who has a slave-
girl, and he brings her up
and trains her in the best
manner and he educates her

٤- عَنْ أَبِي مُوسَى قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ ثَلَاثَةٌ لَهُمْ أَجْرَانِ

... رَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ فَأَدَبَهَا

فَأَحْسَنَ تَأْدِيبَهَا وَ عَلَّمَهَا فَأَحْسَنَ

⁴ It was the case of a deputation of the Rabī'a tribe that came to the Holy Prophet from Bahrain (on the Persian Gulf). They were told to remember all that they had learned in their residence at Madina and to teach it to their people. The duty to teach others is laid on all Muslims in ḥ. 3.

and gives her the best education, then sets her free and marries her, he has a double reward."⁵ (B. 3:31.)

تَعْلِمَهَا ثُمَّ اِعْتَقَهَا فَزَوَّجَهَا
فَلَهُ اِجْرَانِ ☆

5 Abū Sa'id Khudrī said, The women said to the Prophet, ^{peace and blessings of Allah be on him,} The men have got the upper hand over us in approaching thee, therefore appoint for us a day from thyself; so he promised them a day in which he met them and he exhorted them and gave them commandments.⁶ (B. 3:35.)

٥- عَنْ اَبِي سَعِيدٍ الْخُدْرِيِّ
قَالَ قَالَ النِّسَاءُ لِلنَّبِيِّ ﷺ غَلَبْنَا
عَلَيْكَ الرِّجَالُ فَاجْعَلْ لَنَا يَوْمًا
مِنْ نَفْسِكَ فَوَعَدَهُنَّ يَوْمًا
لَقِيَهُنَّ فِيهِ فَوَعَّظَهُنَّ وَاَمَرَهُنَّ ☆

6 Abū Huraira reported that The Khuzā'a murdered

٦- عَنْ اَبِي هُرَيْرَةَ اَنَّ خُزَاعَةَ

⁵ Here we are told that, so far as education was concerned, even slave-girls were not to be neglected. They had to be trained well and educated in the best manner. This was what Islām aimed at, and this was to be the Muslims' highest ideal; not only were free citizens to be trained and educated but even slaves, who were considered by the Arabs to have a very low status—not so low, however, as the unfortunate untouchables in India—were to be brought up to the level of the free citizen by proper education and training, and not only boys but girls as well. The questions of mass education, female education and emancipation of slaves were thus forestalled by the Holy Prophet thirteen hundred years before modern civilization.

⁶ Bukhārī mentions this ḥadīth under the heading, "Should a separate day be fixed for the education of women?" It shows that from the Islamic point of view it is desirable that there should be separate arrangements for the education of men and women.

a man of the Banū Laith in the year of the conquest of Makka as a retaliation for the murder of one of them whom they had murdered. The Prophet, peace and blessings of Allah be on him, was informed of this, so he mounted his riding camel and delivered an addressAnd there came a man from among the people of Yaman and said, Write it down for me, () Messenger of Allāh! So he said, "Write down for such and such a one."⁷

قَتَلُوا رَجُلًا قَبْلَ نَبِيِّ لَيْثٍ عَامَ
فَتْحِ مَكَّةَ بِقَتْلِ مَنْهُمْ قَتَلُوهُ
فَأُخْبِرَ بِذَلِكَ النَّبِيُّ ﷺ فَرَكِبَ
رَاحِلَتَهُ فَخَطَبَ فَجَاءَ
رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ اكْتُبْ
لِي يَا رَسُولَ اللَّهِ فَقَالَ اكْتُبُوا

i

(B. 3 : 39)

لَا بِي فُلَانٍ ☆

7 Abū Huraira said, There was no one from among the companions of the Prophet, peace and blessings of Allah be on him, who reported more ḥadīth from him than myself, but

٧- عَنْ أَبِي هُرَيْرَةَ قَالَ مَا مِنْ
أَصْحَابِ النَّبِيِّ ﷺ أَحَدٍ أَكْثَرُ
حَدِيثًا عَنْهُ مِنِّي إِلَّا مَا كَانَ مِنْ

⁷ Although the Holy Prophet himself did not know reading or writing, he encouraged both. There is a misunderstanding as to the prohibition of writing down ḥadīth. As this ḥadīth shows, the Holy Prophet himself ordered the writing down of ḥadīth when it was needed. Generally, however, writing of ḥadīth was not considered desirable as it was feared that persons who were not cautious enough might confuse the verses of the Holy Qur'ān with ḥadīth. As the next ḥadīth, however, shows there were some people who regularly resorted to writing ḥadīth.

'Abd Allāh ibn 'Amr used to write while I did not write.

(B. 3 : 39.)

8 Zaid ibn Thābit reported that,

The Prophet, ^{peace and blessings of Allah be on him,} commanded him to learn the writing of the Jews (in Syriac⁸) so that I wrote for the Prophet, ^{peace and blessings of Allah be on him,} his letters and read out to him their letters when they wrote to him. (B. 93 : 40.)

عَبْدُ اللَّهِ بْنُ عَمْرٍو قَانَهُ كَانَ يَكْتُبُ وَلَا أَكْتُبُ ☆

٨- عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يَتَعَلَّمَ كِتَابَ الْيَهُودِ حَتَّى كَتَبْتُ لِلنَّبِيِّ ﷺ كُتُبَهُ وَأَقْرَأْتُهُ كُتُبَهُمْ إِذَا كَتَبُوا إِلَيْهِ ☆

9 Abū Huraira reported,

A man from among the Anṣār said....., O Messenger of Allāh ! I hear from thee a *ḥadīth* which pleases me very much but I cannot retain it in memory. The Messenger of Allāh, ^{peace and blessings of Allah be on him,} said :

٩- عَنْ أَبِي هُرَيْرَةَ قَالَ رَجُلٌ مِنَ الْأَنْصَارِ . . . يَا رَسُولَ اللَّهِ إِنِّي لَا أَسْمَعُ مِنْكَ الْحَدِيثَ فَيُعْجِنِي وَلَا أَحْفَظُهُ فَقَالَ رَسُولُ اللَّهِ ﷺ

⁸ The words "in Syriac" are not in Bukhārī but they are added here on the authority of AD. and Tr. This *ḥadīth* shows that the Holy Prophet ordered the learning of other languages as well.

"Seek the help of thy right hand."⁹

And he made a sign with his hand for writing.

(Tr. 39 : 12.)

10 Abū Huraira said, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"People are mines like mines of gold and silver; the more excellent of them in Ignorance are the more excellent of them in Islām when they attain knowledge."¹⁰

(M-Msh. 2 : 1.)

11 Abū Huraira said, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"The word of wisdom is the lost property of the believer, so wherever he finds it he has a better

اَسْتَعِنْ بِيَمِينِكَ وَ اَوْمًا بِيَدِهِ
الْخَطَّ ☆

١٠- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ النَّاسُ مَعَادِنُ
كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ خِيَارُهُمْ
فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ
إِذَا فَقَّهُوا ☆

١١- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ الْكَلِمَةُ الْحَكْمَةُ
ضَالَّةُ الْمُؤْمِنِ فَحَيْثُ وَجَدَهَا

⁹ He was told to learn the art of writing and then write down ḥadīth.

¹⁰ The superiority of race over race and family over family is recognised—people are mines like mines of gold and silver—among Muslims as well as non-Muslims, but it is added that this superiority is maintained through attainment of knowledge. If persons belonging to a superior race discard knowledge, they lose their superiority. Racial or family superiority is thus subject to the acquisition of knowledge.

right to it." ¹¹ (Tr. 39 : 19.)

فَهُوَ أَحَقُّ بِهَا ☆

12 Anas said,
The Messenger of
Allāh, ^{peace and blessings}
^{of Allāh be on him,} said :

"He who goes forth in
search of knowledge is in
the way of Allāh till he
returns." (Tr. 39 : 2.)

١٢- عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ

اللَّهِ ﷺ مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ
فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ ☆

13 The Prophet, ^{peace and}
^{of Allāh be}
^{on him,} said :

"Whomsoever Allāh
intends to do good, He
gives right understanding
of religion." And

"Knowledge is main-
tained only through teach-
ing." ¹² (B. 3 : 10.)

١٣- قَالَ النَّبِيُّ ﷺ مَنْ يُرِدِ اللَّهُ

بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ وَ أَمَّا الْعِلْمُ
بِالتَّعَلُّمِ ☆

14 "The learned ones
are the heirs of the

١٤- أَنَّ الْعُلَمَاءَ هُمُ وِرَثَةُ الْأَنْبِيَاءِ

¹¹ This ḥadīth lays down upon every Muslim the obligation of acquiring knowledge. *Hikma* means wisdom or knowledge, and *dzālla* means a lost animal or an object of persevering quest (LL), so that the believer should set out in search of knowledge as perseveringly as the owner of a lost animal would search for it.

¹² These two sayings of the Holy Prophet are related by Bukhārī in the heading of the tenth chapter of his "Book of Knowledge." The latter part shows that stress was laid not only on the acquisition of knowledge, but also on conveying it to others or on teaching it.

prophets—they leave knowledge as their inheritance: he who inherits it inherits a great fortune.”¹³

(B 3 : 10.)

وَرَّثُوا الْعِلْمَ مَنْ أَخَذَهُ أَخَذَ بِحَظٍّ

وَافٍ ☆

15 Anas said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said :

“The seeking of knowledge is obligatory upon every Muslim.”¹⁴

(Bhq-Msh 2)

١٥- عَنْ أَنَسٍ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ طَلَبُ الْعِلْمِ فَرِيضَةٌ

عَلَى كُلِّ مُسْلِمٍ

16 Anas said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said :

“Of the signs of the hour is that knowledge shall be taken away and ignorance shall reign supreme.”¹⁵ (B. 3 : 21.)

١٦- عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ

اللَّهِ ﷺ إِنَّ مِنْ أَمْرَاتِ السَّاعَةِ

أَنْ يَرْفَعَ الْعِلْمُ وَيَثْبُتَ الْجَهْلُ

¹³ This is also a saying of the Holy Prophet and forms part of the heading of B. 3 : 10. It is related as a separate hadīth in Tr. Knowledge is here described as the inheritance of the prophets and is called a great fortune.

¹⁴ Baihaqī adds that the text of this hadīth is well-known but its authorities are weak. It should, however, be noted that there is a number of hadīth quoted above which make it obligatory upon all Muslims, men as well as women, to acquire knowledge, and therefore there is no reason to reject it.

¹⁵ “The hour” in the language of Islām indicates as regards an individual, his death, as regards a nation, the hour of its doom, and as regards the whole of humanity, the destruction of all. Evidently what is meant here is the doom of a particular nation. Just as knowledge brings life to a nation, ignorance seals its doom. Thus have Muslims fallen on evil days, instead of that thirst for knowledge which characterized their ancestors, ignorance has taken hold of them.

CHAPTER IV

PURIFICATION

1. "And thy Lord do magnify. And thy garments do purify, And uncleanness do shun" (74 : 3-5.)
2. "Surely Allāh loves those who turn to Him again and again, and He loves those who purify themselves." (2 : 222.)
3. "Attend to your adornment at every time of prayer." (7 : 31.)
4. "We have indeed sent down to you clothing to cover your shame and clothing for beauty." (7 : 26.)
5. "O you who believe! When you rise up to prayers, wash your faces and your hands as far as the elbows and wipe your heads and (wash) your feet to the ankles; and if you are under an obligation to perform a total ablution, have a bath; and if you are sick or on a journey, or one of you come from the privy, or you have had contact with women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith; Allāh does not desire to put on you any difficulty but He wishes to purify you and that He may complete His favour on you, so that you may be thankful." (5 : 6.)

Purification, though a necessary preliminary to prayer, is an independent subject and is dealt with as such in Ḥadīth collections. The first three quotations from the Holy Qur'ān given above require in general terms that the man who would turn to his Lord should be pure in body and garments which latter, according to v. 4, serve the purpose of covering nakedness as well as beautification. V. 5 gives the details of ablutions which are necessary before prayer. Purity of the body is thus required as a preliminary to the purity of mind, and the Muslim who is required to say prayers five times a day must needs keep himself and his clothes always clean.

It is true that an intelligent man should know for himself what cleanliness is, but religion aims at giving directions to men in all states of civilization, in early states as well as in the more developed ones. Moreover, the masses among all people stand in need of minute details, and hence while the Holy Qur'ān simply gives the general direction to keep oneself in a state of cleanliness, Ḥadīth gives the necessary details. As a matter of fact Islām directs attention to many details of personal cleanliness of which even the more civilized people are ignorant.

I have divided the chapter into *five* sections. The first deals with natural evacuations. Purification is called half the faith (p. 1) and the key to prayer (pp. 2, 3). It must not be forgotten that purity of the body is a prelude to the purity of the soul (p. 4). Full regard must be paid to personal cleanliness as well as public hygiene (pp. 5-13). Spitting in public places is forbidden (pp. 16, 17).

The second section deals with tooth-brushing which occupies a very prominent place in the Muslim's cleanliness. It is spoken of as a means of purifying the mouth and seeking the pleasure of the Lord (p. 18) which is to show that God loves even bodily cleanliness. Great stress is laid upon its use (pp. 19, 20), and the minimum requirement is that the tooth-brush should be used after getting up from sleep (pp. 21, 22). A clean mouth is in fact the greatest help for the preservation of health. Its importance is further emphasized in p. 23.

The third section gives the details of ablution (pp. 25-36) and shows when a fresh ablution becomes necessary (pp. 37-41). A prayer directing attention to purity of the spirit must be offered when the ablution has been performed (p. 43).

The fourth section deals with total ablution or bath, which is made compulsory once a week (pp. 44-46). Particular occasions on which bath must be taken are mentioned in pp. 47-50. A person under an obligation to have a bath on account of *janāba* and a menstruating woman are not impure (pp. 51, 52). Some details are given in pp. 53, 54, and taking a bath naked in an open place is strictly forbidden (p. 55).

The fifth section deals with *tayammum* or wiping the face and hands with pure dust when water is not available for ablution or bath though it may be available for drinking or domestic purposes or when the use of water is likely to be harmful (pp. 56-59). This act is as it were a reminder that purification before prayer is an essential thing.

SECTION 1.—NATURAL EVACUATIONS

1 Abū Mālik said,
The Messenger of Allāh.

peace and blessings
of Allāh be on him, said :

"Purification is half the
faith."¹ (M-Msh. 3.)

۱- عَنْ أَبِي مَالِكٍ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ الطَّهْوَرُ شَطْرُ

الْإِيمَانِ ☆

¹ A pure mind in a pure body is the watchword of Islām. Here cleanliness is not next to godliness but it is half of godliness or faith.

2 Jābir said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said :

“The key to paradise is
prayer and the key to prayer
is purification.”

(Aḥ-Msh. 3.)

۲- عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ
ﷺ مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَ
مِفْتَاحُ الصَّلَاةِ الطَّهُّورُ ☆

3 Ibn 'Umar said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said :

“Prayer is not accepted
without purification, nor
(is) charity (accepted) out
of what is acquired by un-
lawful means.”⁹

(M-Msh. 3 : 1.)

۳- عَنِ ابْنِ عُمَرَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ لَا تُقْبَلُ صَلَاةٌ
بِغَيْرِ طَهُّورٍ وَلَا صَدَقَةٌ مِنْ غُلُولٍ ☆

4 Anas said,
When the Prophet,
peace and blessings
of Allāh be on him, went to privy,
he used to say :

“O Allāh! I seek refuge

۴- عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ ﷺ
إِذَا دَخَلَ الْخَلَاءَ قَالَ اللَّهُمَّ إِنِّي

⁹ This *ḥadīth* and the previous one lay down in general terms that purification is a necessary condition of prayer, which in fact means that a man should always keep himself free from impurities, since prayer is said five times a day. The habit of outward purification is thus developed through an institution which is meant to purify the soul, and a Muslim is required to keep his body, his clothes, in fact, the whole of his environment, clean. Charity like prayer purifies the mind, and as what is acquired by unlawful means is impure, the pure and the impure cannot go together.

in Thee from impure deeds and evil habits.”³

(B. 4 : 9.)

5 Anas reported, When the Prophet, peace and blessings of Allah be on him, went out for natural evacuation, I and a boy used to go and with us there used to be a bucket of water.⁴ (B. 4 : 15.)

أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ ☆

٥- عَنْ أَنَسٍ كَانَ النَّبِيُّ ﷺ إِذَا خَرَجَ لِحَاجَتِهِ أَجْبَى أَنَا وَغُلَامٌ مَعَنَا إِدَاوَةٌ مِّنْ مَّاءٍ ☆

6 ‘Abd Allāh said, The Prophet, peace and blessings of Allah be on him, went to ease himself and he asked me to bring him three pebbles.⁵

(B. 4 : 21.)

٦- عَنْ عَبْدِ اللَّهِ يَقُولُ أَتَى النَّبِيَّ ﷺ الْغَائِطَ فَأَمَرَنِي أَنْ آتِيَهُ بِثَلَاثَةِ أَحْجَارٍ ☆

7 ‘Ā’ishā said, The Messenger of Allāh, peace and blessings of Allah be on him, said :

٧- عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ

³ *Khubuth* is the plural of *khabith* (an evil person) and *khaba’ith* is the plural of *khabitha* (an evil person of feminine gender), and the words are generally understood as meaning *the devils*, but according to the *Nihāya*, the first word may also be read as *khubith* which means *impure deeds* and the second word may also mean *evil habits*. Thus from outward defilement attention is directed to inward impurities.

⁴ Other *ḥadīth* speak of stones for cleaning purposes, but water was used when available even after cleaning with earth or stones. These may appear to be minor details, but the minutest details are necessary to develop habits of cleanliness. Water or earth was also used after urinating.

⁵ This *ḥadīth* and the one following speak of pebbles or balls of dry earth for cleaning purposes. Toilet paper would serve the same purpose.

"When one of you goes to ease himself, let him take with him three pebbles with which to clean himself, for these will suffice him."

(AD-Msh. 3 : 2.)

اللَّهُ ﷻ إِذَا ذَهَبَ أَحَدُكُمْ إِلَى
الْغَائِطِ فَلْيَذْهَبْ مَعَهُ بِثَلَاثَةِ أَحْجَارٍ
يَسْتَطِيبُ بِهِنَّ فَإِنَّهَا تَجْزِي عَنْهُ ☆

8 Jābir said,
When the Prophet, peace and blessings of Allah be on him, wanted to ease himself he went (to a distant place) until no one could see him.⁶

(AD-Msh. 3 : 2.)

٨- عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ ﷻ
إِذَا أَرَادَ الْبَرَّازَ انْطَلَقَ حَتَّى لَا يَرَاهُ
أَحَدٌ ☆

9 Abū Mūsā reported,
The Prophet, peace and blessings of Allah be on him, said :

"When one of you wishes to pass urine, let him seek the proper place for urinating."⁷

(AD-Msh. 3 : 2.)

٩- عَنْ أَبِي مُوسَى قَالَ قَالَ النَّبِيُّ ﷻ
... إِذَا أَرَادَ أَحَدُكُمْ أَنْ
يَبُولَ فَلْيَرْتِدْ لِبَوْلِهِ ☆

⁶ For evacuating himself a man must not, therefore, sit in a place where he can be seen by others; that is, when he goes out into fields. Latrines must be made on the same principle.

⁷ So there must be either urinals or a man must retire to some other proper place.

10 'Ā'isha said,
The right hand of
the Messenger of Allāh,
peace and blessings
of Allāh be on him, was for his
ablution and his food, and
his left hand for cleaning
after easing himself and for
removing noxious things.

(AD-Msh. 3 : 2.)

11 Mu'adh said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said:

"Abstain from three
objects of curse, easing
near springs of water and
on roads and under (a tree
where men sit for) shade."⁸

(AD-Msh. 3 : 2.)

12 Hudhaifa said,
I saw myself and the
Prophet, peace and blessings
of Allāh be on him, going
together and he came to a
heap of sweepings of a
people behind a wall and
he was standing as one of

١٠ عَنْ عَائِشَةَ قَالَتْ كَانَتْ

يَدُ رَسُولِ اللَّهِ ﷺ اليمنى لطهوره
وَ طَعَامِهِ وَ كَانَتْ يَدُهُ الْيسْرَى

لِخَلَاتِهِ وَ مَا كَانَ مِنْ آذَى ☆

١١ عَنْ مُعَاذٍ قَالَ قَالَ رَسُولُ

اللَّهِ ﷺ اتَّقُوا الْمَلَاعِنَ الثَّلَاثَةَ
الْبَرَازَ فِي الْمَوَارِدِ وَ قَارِعَةَ

الطَّرِيقِ وَ الظِّلَّ ☆

١٢ عَنْ حُذَيْفَةَ قَالَ رَأَيْتُنِي أَنَا

وَالنَّبِيُّ ﷺ نَتَمَشَى فَأَنَى سُبَاطَةَ
قَوْمٍ خَلْفَ حَائِطٍ فَقَامَ كَمَا يَقُومُ

⁸ This shows a high degree of care for public convenience and the protection of public places and water-sources from contamination.

you stands, then he passed the urine.⁹ (B. 4 : 61.)

أَحَدُكُمْ قَبَالَ ☆

13 Abū Huraira said, When the Prophet, peace and blessings of Allah be on him, went to the privy, I brought to him water in a small vessel or in a leather bag and he used water for cleaning then rubbed his hand on the ground,¹⁰ then I brought to him another vessel of water and he made ablution.

(AD-Msh. 3 : 2.)

١٣- عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ ﷺ إِذَا أَتَى الْخَلَاءَ أَتَيْتُهُ بِمَاءٍ فِي تَوْرٍ أَوْ رَكْوَةٍ فَاسْتَنْجَى ثُمَّ مَسَحَ يَدَهُ عَلَى الْأَرْضِ ثُمَّ أَتَيْتُهُ بِأَنَاءٍ آخَرَ فَتَوَضَّأَ ☆

14 'Ā'isha said, When the Prophet, peace and blessings of Allah be on him, came out of the privy, he used to say :

"I seek Thy protection."

(Tr-Msh. 3 : 2.)

١٤- عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ ﷺ إِذَا نَجَرَ مِنَ الْخَلَاءِ قَالَ غُفِرَ لَكَ ☆

15 Anas said, When the Prophet,

١٥- عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ ﷺ

⁹ To urinate in a standing posture is therefore not prohibited.

¹⁰ This was done to remove any vestige of uncleanness which might remain on the hand after the simple flow of water. Soap may be used for the same purpose.

peace and blessings of Allah be on him, came out of the privy, he used to say :

"All praise is due to Allāh Who has removed from me noxiousness and given me health."

(IM-Msh. 3 : 2.)

وَاللَّهُ إِذَا نَزَجَ مِنَ الْخَلَاءِ قَالَ
الْحَمْدُ لِلَّهِ الَّذِي أَزْهَبَ عَنِّي
الْأَذَى وَعَافَانِي ☆

16 Anas said,
The Prophet, ^{peace and blessings}
of Allah be on him, spat in a cloth of his.¹¹
(B. 4 : 70.)

١٦- عَنْ أَنَسٍ قَالَ بَرَقَ النَّبِيُّ
ﷺ فِي تَوْبِهِ ☆

17 Anas reported that
The Prophet, ^{peace and blessings}
of Allah be on him, saw phlegm on the front (wall of the mosque) and it was painful to him to such a degree that (signs of) it could be seen in his face.....

Then he took hold of a corner of his sheet and spat in it then turned one part of it over the other and said :

١٧- عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ
رَأَى نُخَامَةً فِي الْقِبْلَةِ فَشَقَّ ذَلِكَ
عَلَيْهِ حَتَّى رُئِيَ فِي وَجْهِهِ..... ثُمَّ
أَخَذَ طَرَفَ رِدَائِهِ فَبَصَقَ فِيهِ
ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ فَقَالَ

¹¹ Evidently it was a public place where other people were present and by spitting in his handkerchief he showed that it was not proper to spit on the ground in public places. Besides being indecent, it is insanitary.

"Rather let one do like this."¹⁹
(B. 8 : 33.)

أَوْ يَفْعَلْ هَكَذَا ☆

SECTION 2.—THE TOOTH-BRUSH

18 'Ā'isha said on the authority of the Prophet,
peace and blessings of Allah be on him :

"The tooth-brush purifies the mouth and is a means of seeking the pleasure of the Lord."¹⁸

١٨- قَالَتْ عَائِشَةُ عَنِ النَّبِيِّ ﷺ

السَّوَّاءُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ

لِلرَّبِّ ☆

(B. 30 : 27.)

19 Abū Huraira said, on the authority of the Prophet,
peace and blessings of Allah be on him :

"Were it not that I would place too heavy a burden on my community, I would have commanded them to use the tooth-brush at every ablution."

١٩- قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

لَوْ لَا أَنِ أَشَقَّ عَلَى أُمَّتِي

لَأَمَرْتُهُمُ بِالسَّوَّاءِ عِنْدَ كُلِّ

وَضْءٍ ☆

(B. 30 : 27.)

20 Anas said,
The Messenger of

٢٠- عَنْ أَنَسٍ قَالَ قَالَ

¹⁸ The spittle should be taken in a handkerchief if one is overcome in prayer.

¹⁹ The Holy Prophet thus taught that outward cleanness was also a means of pleasing the Lord and that uncleanness was therefore hateful to God.

Allāh, peace and blessings of Allāh be on him, said :

"I have spoken to you about the tooth-brush too often."
(B. 11 : 8.)

رَسُولُ اللَّهِ ﷺ أَكْثَرْتُ عَلَيْكُمْ

فِي السَّوَالِ ☆

21 Hudhaifa said,

When the Prophet, peace and blessings of Allāh be on him, got up during the night (for tahajjud), he used to clean his mouth with the tooth-brush.

(B. 4 : 73.)

٢١- عَنْ حَدِيفَةَ قَالَ كَانَ النَّبِيُّ ﷺ

إِذَا قَامَ مِنَ اللَّيْلِ يَشْوُصُ

فَاهُ بِالسَّوَالِ ☆

22 'Ā'isha said,

Never did the Prophet, peace and blessings of Allāh be on him, wake up after sleeping at night or in the day, but he used the tooth-brush before he performed ablution."¹⁴

(AD-Msh. 3 : 3.)

٢٢- عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ ﷺ

لَا يَرْقُدُ مِنْ لَيْلٍ وَلَا نَهَارٍ

فَيَسْتَقِظُ إِلَّا يَتَسَوَّكُ قَبْلَ أَنْ

يَتَوَضَّأَ ☆

23 Shuraih ibn Hānī said,

I asked 'Ā'isha, What was the first thing the

٢٣- عَنْ شُرَيْحِ بْنِ هَانِيٍّ قَالَ

سَأَلْتُ عَائِشَةَ بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ

¹⁴ The use of the tooth-brush after sleep is essential because there is no access of light or air into the mouth during sleep, and the dirt that has there accumulated must be cleaned at once.

Messenger of Allāh, ^{peace and blessings} of Allāh be on him, did when he entered his house?

She said, Tooth-brushing. (M-Msh. 3 : 3.)

رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ بَيْتَهُ

قَالَتْ بِالسَّوَالِكِ ☆

SECTION 3.—ABLUTION OR *WUDʿU*

24 Sa'id ibn Zaid said,
The Messenger of Allāh, ^{peace and blessings} of Allāh be on him, said:

"That man has not performed ablution who does not remember Allāh in doing it." ¹⁵ (Tr-Msh. 3 : 4.)

٢٤- عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ

قَالَ رَسُولُ اللَّهِ ﷺ لَا وُضُوءَ

لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ ☆

25 Yaḥyā al-Māzinī reported that

A man said to 'Abd Allāh ibn Zaid, Canst thou show me how the Messenger of Allāh, ^{peace and blessings} of Allāh be on him, performed ablution? 'Abd Allāh ibn Zaid said, Yes.

٢٥- عَنْ يَحْيَى الْمَازِنِيِّ أَنَّ رَجُلًا

قَالَ لِعَبْدِ اللَّهِ ابْنِ زَيْدٍ أَتَسْتَطِيعُ

أَنْ تُرِينِي كَيْفَ كَانَ رَسُولُ اللَّهِ

ﷺ يَتَوَضَّأُ فَقَالَ عَبْدُ اللَّهِ بْنُ

¹⁵ Ablution, which means washing of certain parts of the body that are generally exposed and where dust or dirt is likely to settle, is a preparation for going into the Divine presence. The object is undoubtedly two-fold, that a man should be clean and that he should feel that he is cleaning himself to go into the Divine presence. The words of the *ḥadīth* are generally taken to mean that ablution is not perfect unless it is accompanied with the remembrance of Allāh. The beginning should be made with *Bismillāh* as in the case of all important affairs.

So he sent for water and poured it over his hands and washed his hands twice, then he rinsed his mouth and sniffed water into his nose thrice, then he washed his face thrice, then he washed his hands up to the elbow twice, then he wiped his head with both his hands so that he carried them from the front and brought them back—he began with his forehead until he carried them to his neck then he brought them back to the place from which he had started—then he washed his two feet. (B. 4 : 38.)

26 Ibn 'Abbās said, The Prophet, peace and blessings of Allah be on him, performed ablution (washing each part) once only. (B. 4 : 22.)

27 'Abd Allāh ibn Zaid reported that

زَيْدٌ نَعِمَ فَدَعَا بِمَاءٍ فَافْرَغَ عَلَى يَدَيْهِ فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ ثُمَّ مَضْمَضَ وَاسْتَنْثَرَ ثَلَاثًا ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَاقْبَلَ بِهِمَا وَادْبَرَ بَدَأَ بِمُقَدِّمِ رَأْسِهِ حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ ☆

٢٦- عَنْ ابْنِ عَبَّاسٍ قَالَ تَوَضَّأَ النَّبِيُّ ﷺ مَرَّةً مَرَّةً ☆

٢٧- عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ أَنَّ

The Prophet, ^{peace and blessings of Allah be on him,} performed ablution (washing each part) twice.

النَّبِيُّ ﷺ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ ☆

(B. 4 : 23.)

28 It is reported about 'Uthmān that

٢٨- عَنْ عُثْمَانَ أَنَّهُ تَوَضَّأَ

He performed ablution at Maqā'id, and said, May I not show you the ablution of the Messenger of Allāh, ^{peace and blessings of Allah be on him} ? Then he performed ablution (washing each part) thrice.¹⁶

بِالْمَقَاعِدِ فَقَالَ أَلَا أُرِيكُمْ وُضُوءَ رَسُولِ اللَّهِ ﷺ فَتَوَضَّأَ ثَلَاثًا ثَلَاثًا ☆

(M-Msh. 3 : 4.)

29 'Ā'ishā said,

٢٩- عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ

The Prophet, ^{peace and blessings of Allah be on him,} was fond of beginning on the right side, in putting on his shoes and in combing his hair and in performing his ablution, (in fact) in all his actions.

ﷺ يُعْجِبُهُ التَّيْمَنُ فِي تَنْعَلِهِ وَتَرَجُّلِهِ وَطُهُورِهِ فِي شَأْنِهِ كُلِّهِ ☆

(B. 4 : 31.)

¹⁶ The various reports show that there was great latitude in these matters. The cleaning might be effected in some cases by washing once only while in others it might require repetition. *Maqā'id*, according to Ibn Hajar, is the name of a place in Madīna. According to others, it means a place where people sit together.

30 Abū Huraira said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said:

"When you put on
clothes and when you per-
form ablution, begin with
the right side."¹⁷

(AD-Msh. 3 : 4)

٣٠ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ إِذَا لَبِسْتُمْ وَ إِذَا
تَوَضَّأْتُمْ فَأَبْدِئُوا بِأَيْمَانِكُمْ ☆

31 Ibn 'Abbās reported that

The Prophet, peace and
blessings
of Allāh be
on him, wiped his head and
also his two ears, the in-
ternal parts of them with
his two forefingers and
the back parts of them
with his two thumbs.¹⁸

(Ns-Msh. 3 : 4)

٣١ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ

ﷺ مَسَحَ بِرَأْسِهِ وَ أُذُنَيْهِ
بِاطْنَهُمَا بِالسَّبَّاحَتَيْنِ وَ ظَاهِرَهُمَا
بِأَيْمَانِهِ ☆

32 'Amr ibn Umayya said,

I saw the Prophet,
peace and blessings
of Allāh be on him, passing his
hands over his turban and
his boots. (B. 4 : 48.)

٣٢ عَنْ عَمْرِو بْنِ أُمِيَّةَ قَالَ

رَأَيْتُ النَّبِيَّ ﷺ يَمْسَحُ عَلَى
عِمَامَتِهِ وَ خُفَيْهِ ☆

¹⁷ In performing ablution the right hand should be washed first and then the left. The same rule is to be followed in washing the feet.

¹⁸ The complete *masḥ* (wiping) of the head thus includes the ears, their inner side as well as the outer.

33 Mughīra said,

I was with the Prophet,
peace and blessings of Allah be on him, in a journey,
 and I bent down to take off
 his boots but he said,
 "Leave them alone, for I
 put them on in a state of
 cleanness;"¹⁹ then he passed
 his hands over them both.

(B. 4 : 49.)

۳۳- عَنْ الْمُغِيرَةِ قَالَ كُنْتُ مَعَ
 النَّبِيِّ ﷺ فِي سَفَرٍ فَأَهْوَيْتُ
 لَا نَزَعَ خُفَّيْهِ فَقَالَ دَعُهُمَا فَإِنِّي
 أَدْخَلْتُهُمَا طَاهِرَتَيْنِ فَسَحَّ
 عَلَيْهِمَا ☆

34 Mughīra said,

The Prophet, peace and blessings of Allah be on him, performed ablution
 and passed his hands over
 the socks and the shoes.

(AD-Msh. 3 : 9.)

۳۴- عَنْ الْمُغِيرَةِ قَالَ تَوَضَّأَ النَّبِيُّ
 ﷺ وَمَسَحَ عَلَى الْجَوْرَبَيْنِ
 وَالنَّعْلَيْنِ ☆

35 Abū Bakra reported on
 the authority of the
 Prophet, peace and blessings of Allah be on him, that

He allowed one who is
 journeying three days and

۳۵- عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ
 ﷺ أَنَّهُ رَخَّصَ لِلْمَسَافِرِ ثَلَاثَةَ

¹⁹ The word *ṭāhiratain* (both being clean) in the ḥadīth refers to the two feet, but the meaning is generally taken to be that the boots were put on after performing ablution. The next ḥadīth shows that socks are treated similarly, i.e., it is sufficient to pass wet hands over them when they are worn after performing ablution. This may be done for one day and night, i.e., the socks or boots must be taken off and the feet washed once in every twenty-four hours, but in the case of one who is journeying the time-limit is three days and nights. See ḥ. 35.

nights and one who is not on a journey one day and night to wipe his boots (instead of washing his feet) when he had put them on in a state of cleanness.

أَيَّامَ وَلَيَالِيَهُنَّ وَلِلْمُقِيمِ يَوْمًا
وَلَيْلَةً إِذَا تَطَهَّرَ فَلَبَسَ خُفَّيْهِ
أَنْ يَمْسَحَ عَلَيْهِمَا ☆

(DQ-Msh. 3 : 9.)

36 Abū Huraira said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said:

"Prayer is not accepted of a man who voids himself³⁰ until he performs ablution."

٣٦- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ لَا تُقْبَلُ صَلَاةُ
مَنْ أَحْدَثَ حَتَّى يَتَوَضَّأَ ☆

(B. 4 : 2.)

³⁰ The Arabic word is *ahdath* which means originally *he caused or occasioned a thing*, and is technically applied to the *voiding of ordure*. When Abū Huraira was asked, what *hadath* was, he simply said, *breaking wind*, but it includes the passing of urine, stools and wind. To this must be added sound sleep as stated in h. 39, and vomiting (h. 40), though there is a difference of opinion in the latter case. The reason for a fresh ablution after sound sleep seems to be that one does not know if one has passed wind in that condition. Bukhārī makes it clear that ablution is only necessary when something passes out through the *makhrajain*, the two ways of natural evacuation. The flowing of blood from wounds or the spitting of blood does not necessitate ablution. If a man performs ablution by wiping his boots or socks, and then takes them off, fresh ablution is not necessary (h. 32, 34.) Taking food or milk does not call for fresh ablution, but the mouth should be rinsed in both cases. (B. 4 : 50, 51, 52.)

There are certain *ḥadīth* speaking of the necessity of ablution in certain other cases. For instance, there is a *ḥadīth* which says that ablution should be performed if one has kissed one's wife, but this is contradicted by other *ḥadīth*. The clear rule laid down by Bukhārī that ablution is necessitated only by what passes out of the two outlets of natural evacuation is the safest rule. Sound sleep and vomiting are the only exceptions.

37 Anas said,
The Prophet, peace and blessings of Allah be on him, used to perform ablution at every prayer. I (his disciple) said, How did you act? He said, Ablution sufficed one of us until he voided himself.

(B. 4 : 55.)

38 Anas said,
The companions of the Prophet, peace and blessings of Allah be on him, used to wait for the night ('*Ishā*') prayer until their heads nodded (in drowsiness), then they said their prayers and did not perform ablution.

(AD-Msh. 3 : 1.)

39 Ibn 'Abbās said,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

"Ablution is necessary for him who sleeps reclining, for when he reclines his joints are relaxed."

(Tr-Msh. 3 : 1.)

٣٧- عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ عِنْدَ كُلِّ صَلَاةٍ قُلْتُ كَيْفَ كُنتُمْ تَصْنَعُونَ قَالَ يُجْزَى أَحَدُنَا الْوُضُوءُ مَا لَمْ يُحْدَثْ ☆

٣٨- عَنْ أَنَسٍ قَالَ كَانَ أَصْحَابُ النَّبِيِّ ﷺ يَنْتَظِرُونَ الْعِشَاءَ حَتَّى تَخْفَقَ رُءُوسُهُمْ ثُمَّ يُصَلُّونَ وَلَا يَتَوَضَّئُونَ ☆

٣٩- عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ الْوُضُوءَ عَلَى مَنْ نَامَ مُضْطَجِعًا فَإِنَّهُ إِذَا اضْطَجَعَ اسْتَرَحَّتْ مَفَاصِلُهُ ☆

40 Abu-l-Dardā' reported that

The Messenger of Allāh, peace and blessings of Allāh be on him, vomited, then performed ablution.

(Tr. 1 : 64)

٤٠- عَنْ أَبِي الدَّرْدَاءِ أَنَّ رَسُولَ

اللَّهِ ﷺ قَاءَ فَتَوَضَّأَ ☆

41 It is related about Ibn 'Umar that

He washed his feet after the water, with which he had washed (other parts), had dried up.²¹ (B. 5 : 10.)

٤١- يُذَكِّرُ عَنْ ابْنِ عُمَرَ أَنَّهُ

غَسَلَ قَدَمَيْهِ بَعْدَ مَا جَفَّ
وَضُوءُهُ ☆

42 'Umar said, The Messenger of Allāh, peace and blessings of Allāh be on him, said :

"Anyone who performs ablution and does it thoroughly, then says: 'I bear witness that there is no god but Allāh, He is One, there is no associate with Him, and that Muḥammad is His servant and His Messenger; O Allāh! make me of those who turn to Thee again and again and make me of

٤٢- عَنْ عُمَرَ قَالَ قَالَ رَسُولُ

اللَّهِ ﷺ مَنْ تَوَضَّأَ فَاحْسَنَ
الْوُضُوءِ ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ
أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي

²¹ There is no harm if there is a little interval in washing the different parts so long as ablution is a continuous act.

those who purify themselves'—the eight doors of paradise are opened to him; he enters it by whichever of them he pleases."

(Tr. 1 : 42.)

مِنَ الْمُتَطَهِّرِينَ فَتُحْتَلَمُ لَهُ ثَمَانِيَةُ
أَبْوَابٍ مِنَ الْجَنَّةِ يَدْخُلُ مِنْ
أَيِّهَا شَاءَ ☆

SECTION 4.—BATH

43 'Abd Allāh ibn 'Umar reported that

The Messenger of Allāh, peace and blessings of Allāh be on him, said :

"When one of you comes to the Friday gathering, he should take a bath."

(B. 11 : 2.)

٤٣- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ إِذَا جَاءَ
أَحَدُكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ ☆

44 'Amr ibn Sulaim said, The Messenger of Allāh, peace and blessings of Allāh be on him, said :

"Taking a bath on Friday is incumbent on every one who has attained to puberty and he should use the tooth-brush and use scent if he can find it."

(B. 11 : 3.)

٤٤- عَنْ عَمْرِو بْنِ سُلَيْمٍ قَالَ
رَسُولُ اللَّهِ ﷺ الْغُسْلُ يَوْمَ
الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ
وَ أَنْ يَتَنَّنَ وَ أَنْ يَمْسَ طِيبًا
أَنْ وَجَدَ ☆

45 Abū Huraira said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said:

"It is incumbent upon every Muslim that he should take a bath (at least) once in every seven days and wash his head and his whole body."²²

(B. & M.-Msh. 3 : 11.)

٥٤- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ حَقٌّ عَلَى كُلِّ
مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ
أَيَّامٍ يَوْمًا يَغْسِلُ فِيهِ رَأْسَهُ
وَجَسَدَهُ ☆

46 Abū Huraira said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said:

"The person who washes a dead body should take a bath." (IM-Msh. 3 : 11.)

٥٦- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ مَنْ غَسَلَ مَيِّتًا
فَلْيَغْتَسِلْ ☆

47 Qais ibn 'Āṣim reported that
He was initiated into

٥٧- عَنْ قَيْسِ بْنِ عَاصِمٍ أَنَّهُ

²² Taking a bath once a week, on Fridays, is made incumbent irrespective of other needs. It does not mean that a Muslim should take a bath only once a week; it is the minimum requirement, and the whole body as well as the head must be washed by both men and women, rich and poor, at least once a week. To keep oneself clean has already been stated to be half the faith, and in the hot and even temperate seasons nothing less than a daily bath can serve that purpose, but in the cold season and in the case of generality of people who cannot afford a daily bath, the washing of the whole body once a week is an absolute necessity.

Islām, and the Prophet, peace and blessings of Allah be on him, commanded him to take a bath with water and (leaves of) the lote tree.²³

أَسْلَمَ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَغْتَسِلَ
بِمَاءٍ وَسِدْرٍ ☆

(Tr-Msh. 3 : 11)

48 'Ā'isha reported that The Prophet, peace and blessings of Allah be on him, commanded the taking of a bath on four occasions: on account of *janāba*,²⁴ and on Friday, and in case of cupping, and after washing a dead body.

٤٨- عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ
كَانَ يَغْتَسِلُ مِنْ أَرْبَعٍ مِنَ الْجَنَابَةِ
وَيَوْمَ الْجُمُعَةِ وَمِنْ الْحَجَامَةِ
وَمِنْ غُسْلِ الْمَيِّتِ ☆

(AD-Msh. 3 : 11.)

49 'Ā'isha reported that A woman asked the

٤٩- عَنْ عَائِشَةَ أَنَّ امْرَأَةً سَأَلَتْ

²³ This was a kind of disinfectant; soap would serve the same purpose. A man who is initiated into Islām must clean himself outwardly also by having a bath, and this was further meant to serve as a hint that he should henceforward aim at both purity of body and purity of mind.

²⁴ *Janāba* (from *janb* meaning a *side*) is literally the *putting of a thing aside* or *making a person avoid a thing*. In the religious terminology of Islām, the state of *janāba* arises from nocturnal pollution (*iḥtilām*) and *coitus* (sexual intercourse) for both men and women. There are contradictory *ḥadīth* as to whether bath is necessary in case of sexual intercourse when there is no emission, and Bukhārī favours the view that *wuḍū'* or ablution is sufficient in such a case, but that bath is better. The person who is in a state of *janāba* is called *junub*. Such a man must take a bath before he can say his prayers.

Prophet, ^{peace and blessings of Allah be on him,} as to her bathing after menstruation; so he told (her) how to take a bath.²⁵ (B. 6 : 13.)

النَّبِيُّ ﷺ عَنْ غُسْلِهَا مِنْ
الْمَحِيْضِ فَأَمَرَ كَيْفَ تَغْتَسِلُ ☆

50 (It is related) on the authority of Abū Huraira that

The Prophet, ^{peace and blessings of Allah be on him,} met him on a certain road of Madīna when he (Abū Huraira) was *junub*. Considering myself unclean I left him, then I went and took a bath. Then he (Abū Huraira) came, and (the Prophet) said, "Where wert thou, O Abū Huraira?" He said, I was *junub*, so I did not like that I should sit with thee while I was in a state of

٥٠- عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ لَقِيَهُ فِي بَعْضِ طَرِيقِ الْمَدِينَةِ وَهُوَ جُنُبٌ فَأَنْتَجَسَتْ مِنْهُ فَذَهَبَتْ فَأَغْتَسَلَتْ ثُمَّ جَاءَ فَقَالَ ابْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ قَالَ كُنْتُ جُنُبًا فَكَرِهْتُ أَنْ أَجَالِسَكَ وَأَنَا عَلَى غَيْرِ طَهَارَةٍ

²⁵ A bath is necessary for women after menses (*ḥaidz*) and *puerperium* (*nifās*), i.e. the flow of blood after child-birth. During the period of menses and *puerperium* a woman is exempted from prayer. Menstruation generally lasts from three to ten days, and a bath is needed when the flow stops, after a minimum period of three days. Bath must necessarily be taken after the maximum period of ten days, and if the flow continues after that, it is called *istiḥādza*, and the rules relating to menses do not apply to this state.

impurity. He said :

"Allah be glorified, the believer does not get impure." ²⁶ (B. 5 : 23.)

قَالَ سُبْحَانَ اللَّهِ ابْنُ الْمُؤْمِنِ
لَا يَنْجَسُ ☆

51 Anas said, When a woman among the Jews had her menses, they would not eat with her and would not be with her in the same room; so the companions of the Prophet, ^{peace and blessings of Allah be on him,} asked the Prophet, ^{peace and blessings of Allah be on him,} and Allāh revealed to him, "They ask thee about the menses." (2 : 222.)

The Messenger of Allāh, ^{peace and blessings of Allah be on him,} said :

"Do everything except the sexual intercourse." ²⁷

٥١- عَنْ أَنَسٍ قَالَ إِنَّ الْيَهُودَ
كَانُوا إِذَا حَاضَتِ الْمَرْأَةُ فِيهِمْ
لَمْ يُوَاكِلُوهَا وَلَمْ يُجَامِعُوهُنَّ فِي
الْبُيُوتِ فَسَأَلَ أَصْحَابُ النَّبِيِّ ﷺ
النَّبِيَّ ﷺ فَأَنْزَلَ اللَّهُ تَعَالَى وَ
يَسْأَلُونَكَ عَنِ الْمَحِيضِ آيَةٌ
فَقَالَ رَسُولُ اللَّهِ ﷺ اصْنَعُوا كُلَّ
شَيْءٍ إِلَّا النِّكَاحَ ☆

(M-Msh. 3 : 12)

²⁶ This *ḥadīth* shows that the state of *janāba* is not a state of defilement. The *junub* can do everything; he is simply required to take a bath before saying his prayers.

²⁷ This *ḥadīth* removes another great misconception. The woman, who has her menses on, is not impure. There is a large number of *ḥadīth* showing that her social relations with her husband or other members of society remain unchanged.

52 Ibn 'Abbās said,
Maimūna said,

I placed water for the Prophet, ^{peace and blessings of Allah be on him,} to bathe with, and he washed his hand twice or thrice, then he poured water on his left hand, then he washed his private parts, then he rubbed his hand on earth, then he rinsed his mouth and sniffed water into his nose and washed his face and his two hands (up to the elbow), then he poured water on his body, then he changed his place and washed his two feet.

(B. 5 : 5.)

53 'Ā'isha said,
The Prophet, ^{peace and blessings of Allah be on him,} did not perform ablution after taking a bath.

(Tr.-Msh. 3 : 5)

54 Ya'lā said,
The Messenger of

٥٢- عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَتْ
مَيْمُونَةُ وَضَعْتُ لِلنَّبِيِّ ﷺ مَاءً
لِلْفُغْسِ فَغَسَلَ يَدَهُ مَرَّتَيْنِ أَوْ
ثَلَاثًا ثُمَّ أَفْرَغَ عَلَى شِمَالِهِ فَغَسَلَ
مَذَاكِبَهُ ثُمَّ مَسَحَ يَدَهُ بِالْأَرْضِ
ثُمَّ مَضَمَضَ وَاسْتَنْشَقَ وَغَسَلَ
وَجْهَهُ وَيَدَيْهِ ثُمَّ أَفَاضَ عَلَى
جَسَدِهِ ثُمَّ تَحَوَّلَ مِنْ مَكَانِهِ فَغَسَلَ

قَدَمَيْهِ ☆

٥٣- عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ
ﷺ لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ ☆

٥٤- عَنْ يَعْلَى قَالَ ابْنُ رَسُولِ

Allāh, ^{peace and blessings of Allāh be on him,} saw a man bathing (naked) in an open place; so he ascended the pulpit and praised and glorified Allāh, then said :

"Surely Allāh is the Possessor of modesty, Concealer of faults—He loves modesty and concealing of that in which there is shame; so when one of you takes a bath, let him screen himself from being seen."²⁸

(AD-Msh. 3 : 5.)

اللَّهُ ﷺ رَأَى رَجُلًا يَغْتَسِلُ
بِالْبَرَّازِ فَصَعِدَ الْمِنْبَرَ فَحَمَدَ اللَّهَ
وَآتَى عَلَيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ حَيٌّ
سَتِيرٌ يُحِبُّ الْحَيَاءَ وَالنَّسْرَ فَإِذَا
اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتِرْ ☆

SECTION 5.—TAYAMMUM

55 Abū Dharr said,
The Messenger of
Allāh, ^{peace and blessings of Allāh be on him,} said :

"Pure earth serves the purpose of a Muslim's ablution, though he may not find water for ten years. When he finds water, he should wash with

هـ- عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ
ﷺ إِنَّ الصَّعِيدَ الطَّيِّبَ وَضَوْءَ
الْمُسْلِمِ وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ
سِنِينَ فَإِذَا وَجَدَ الْمَاءَ فَلْيَمْسَهُ

²⁸ That is to say, he should either be in a closed bath-room where he cannot be seen by others, or if he is in an open place, he should cover himself from waist to knees.

it his body, for that is better." ⁹⁹

(AD-Msh. 3 : 10.)

بَشَرَهُ فَإِنَّ ذَلِكَ خَيْرٌ ☆

56 'Ammār said, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} sent me on some business, and (while journeying) I became a *junub* and did not find water, so I rolled about on earth as an animal rolls, and I mentioned this to the Prophet, ^{peace and blessings of Allāh be on him.} He said, "It was sufficient for thee that thou shouldst have done thus;" and he struck his hand on earth once, then he shook off its dust and wiped with it the back of the (right) hand with the left or the back of the left with the (right) hand, then wiped

٥٦- عَنْ عَمَّارٍ قَالَ بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ فَأَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَصْنَعَ هَكَذَا وَضَرَبَ بَكَفِهِ ضَرْبَةً عَلَى الْأَرْضِ ثُمَّ نَفَضَهَا ثُمَّ مَسَحَ بِهَا ظَهَرَ كَفِهِ بِشِمَالِهِ أَوْ ظَهَرَ شِمَالِهِ بِكَفِهِ

⁹⁹ *Tayammum* from *amma* (he repaired to a thing) means resorting to earth when one is unable to find water in sufficient quantity for ablution or bath, or when one is unable to use it on account of illness or for fear of contracting disease. If water is available in such quantity as can barely suffice for drinking or preparing food, it is permissible to resort to *tayammum* instead of ablution or bath.

his face with both (hands).⁸⁰

(B. 7 : 8.)

ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ ☆

57 It is related that 'Amr ibn al-Āṣ became a *junub* on a cold night, so he resorted to *tayammum* and recited the verse, "Do not kill yourselves, for Allāh is Merciful to you" (4 : 29). This was mentioned to the Prophet, peace and blessings of Allāh be on him, and he did not censure (him).⁸¹

(B. 7 : 7.)

٥٧- يُذَكِّرُ أَنَّ عَمْرَو بْنَ الْعَاصِ اجْتَبَ فِي لَيْلَةٍ بَارِدَةٍ فَتَيَمَّمَ وَتَلَا وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا فذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَلَمْ يَعْنِفْ ☆

58 Jābir said, We went out on a journey, and a stone struck a man from among us and

٥٨- عَنْ جَابِرٍ قَالَ خَرَجْنَا فِي سَفَرٍ فَأَصَابَ رَجُلًا مِنَّا حَجَرٌ

⁸⁰ This ḥadīth shows that *tayammum* takes the place not only of ablution but also of bath. It also shows the manner in which *tayammum* is performed. The hands should be struck on clean earth, then the dust should be shaken or blown off, then the back of each hand should be wiped with the other and then the face should be wiped with both hands. There are other ḥadīth which give a slightly different process, but as the object is simply to remind a man that he is going to a Higher Presence, this simple process serves the purpose well enough. Bukhārī relates that Yaḥyā ibn Sa'īd said that there was no harm in performing *tayammum* on *sabkha*, i.e., on ground on the surface of which salt had appeared (B. 7 : 6). And generally anything would do, on the surface of which dust might have settled.

⁸¹ It is related in one ḥadīth that the night was severely cold, and the Holy Prophet considered the excuse to be valid. In this case 'Amr led the prayers.

wounded his head, and he had nocturnal pollution.....

(The Prophet) said :

“It was sufficient for him to perform *tayammum* and to have a bandage on the wounded part, then to wipe it and wash the rest of his body.”³⁹

(AD-Msh. 3 : 10.)

فَشَجَّهَ فِي رَأْسِهِ فَاحْتَلَمَ :

قَالَ إِنَّمَا كَانَ يَكْفِيهِ أَنْ

يَتَيَمَّمَّ وَيُعَصِّبَ عَلَى جَرْحِهِ خُرْقَةً

ثُمَّ يَمْسَحَ عَلَيْهَا وَيَغْسِلَ سَائِرَ

جَسَدِهِ ☆



³⁹ This ḥadīth shows that when it is harmful to apply water to a particular part of the body, it is sufficient to wipe that part. In this case the wounded man had a bath on the advice of his friends, and the wound got septic and he died. The Prophet upbraided his companions for giving an advice which was not based on knowledge.

CHAPTER V

THE MOSQUE

1. "Surely the first house appointed for men is the one at Bakka, blessed and a guidance for nations " (3 : 95).

2. " And from whatsoever place thou comest forth, turn thy face towards the Sacred Mosque; and wherever you are, turn your faces towards it " (2 : 150).

3. " And had there not been Allāh's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allāh's name is much remembered " (22 : 40).

4. " And who is more unjust than he who prevents men from the mosques of Allāh that His name should be remembered therein and strives to ruin them " (2 : 114).

5. " The mosques are Allāh's " (72 : 18).

6. " The idolaters have no right to visit the mosques of Allāh " (9 : 17).

The first mosque built on the earth is the Sacred Mosque, the Ka'ba, built at Makka, also called Bakka (v. 1); and all mosques should therefore face towards the Sacred Mosque (v. 2; ħ. 3). The Prophet's Mosque at Madīna was a simple structure made of rough material; and though in rebuilding it finer material was used by 'Uthmān, the third Caliph, it still retained its simplicity (ħ. 4). A mosque should be a simple structure: it should not be decorated (ħ. 5), and should have no pictures or statues in it (ħ. 8). It should, be kept clean (ħħ. 9, 10) and even perfumed (ħ. 9). Its only furniture consists of a pulpit, wherefrom the Imām delivers a sermon on Fridays or addresses people on other important occasions, and of mats on which prayers are said (ħħ. 11, 12), though prayers may be said even on bare ground (ħ. 13).

The whole earth being a mosque (ħ. 1), prayers may be offered anywhere, singly or in congregation, and accordingly no consecration of the mosque is necessary. Prayers may be said even in a non-Muslim house of worship, provided it contains no statues or pictures (ħ. 8). Building of a mosque

is an act of great merit (h. 2). No Muslim can be denied the right to enter a mosque and offer prayers therein (v. 4). A mosque is said to be Allah's (v. 5); it is thus not the property of any person, though its management must necessarily be in the hands of some one, the builder of the mosque or any one appointed by him; nor can a mosque when once built be diverted to any other use: once a mosque always a mosque. A place set apart in a house for saying prayers in congregation would, however, retain its private nature (h. 14).

The mosque is meant primarily for Divine worship. To the Muslim, however, the mosque means much more than a mere house of Divine worship which could, in fact, be offered anywhere: it is the real centre for the society of Islam in a certain locality, as the Ka'ba is the centre for the Muslims of the whole world. The mosque is also the cultural centre of Islam. The Prophet's Mosque at Madīna had a kind of boarding-house, called the *Ṣuffa*, attached to it, for students, where at one time as many as seventy students were accommodated (hh. 16, 17). In fact, the mosque is plainly stated to be a place, to which one should go to learn or teach some good (h. 18). The *Ṣuffa* of the Prophet's Mosque has left its legacy in the form of the *maktab* or *madrisa* (the school)—considered a necessary adjunct to the mosque to this day—and the library which was generally attached to the more important mosques by Muslims in all ages.

The mosque, being the essential meeting-place of Muslims five times a day, became also a general centre where all important matters relating to the welfare of the Muslim community were transacted and where Muslims gathered together on all important occasions. The Holy Prophet himself (with his wife 'Ā'isha) witnessed a display with lances given by some Abyssinians in the mosque (h. 19). Ḥassān ibn Thābit recited in the mosque his poems in defence of the Holy Prophet (h. 20). Juridical affairs were also settled in the mosque (h. 21). A tent was set up for a wounded soldier in the mosque (h. 22). Even a freed handmaid had a tent set up for her in the yard of the Mosque (h. 23). Deputations were received in the mosque and sometimes even lodged there (h. 24). A prisoner who was an idolater was once kept in the mosque (h. 25). On another occasion it served the purpose of the treasury (h. 26). The mosque was thus not only the spiritual centre of Muslims, but also their educational, political and social centre, their national centre in a general sense.

Notwithstanding all that has been said above, the sacredness of the mosque, as the house of Divine worship, was fully observed. On the one hand, non-Muslims were received and even lodged there, but, on the other, the Holy Qur'ān plainly laid it down that they had no right to visit the mosques (v. 6). It was only on sufferance that they were admitted there. While many affairs relating to the welfare of the community were attended to in the mosque, yet all this was to be done with the respect due to the House of God. The raising of voices

in the mosque was forbidden (ḥ. 27), and spitting therein is called a sin (ḥ. 29). In all those matters which related to the sanctity of the mosque, Muslims were, however, told to be lenient (ḥ. 31). Carrying on any kind of trade in the mosque is strictly prohibited, as is also the reciting of poems, and even sitting in circles and indulging in talk at the time of prayer (ḥ. 32). The mosque should not be used as a thoroughfare, and the doors of the houses should not open on to it (ḥ. 33). Nothing is to be done in the mosque which may give offense to others; and it is for this reason that the eating of raw onions or garlic when going to the mosque is prohibited (ḥ. 34). Saying prayers with the shoes on is permitted (ḥ. 35), but the general practice now is to take them off before entering the mosque as a mark of respect. It would be improper to take dogs inside the mosque, though if a dog happens to pass through it, the mosque is not hereby defiled (ḥ. 36).

An important question relates to a *junub* and a menstruating woman entering the mosque. According to *ḥadīth* narrated in the previous chapter, neither the *junub*, nor the menstruating woman, is *najs*, i.e., defiled or impure (IV: 51, 52); and when an idolater (man or woman) can enter the mosque as already shown, there could be no prohibition against Muslims. In ḥ. 23, it is clearly stated that a woman was allowed to have a tent pitched in the mosque and she resided in it, and there is nothing to show that she was turned out when she had her monthly courses. And 'Ā'ishah was told by the Holy Prophet that menstruation did not affect her hands in any way (ḥ. 30) and consequently it affected no other part of the body. Therefore *ḥadīth* speaking of the prohibition for the *junub* and the menstruating woman to enter the mosque must be taken as having a limited application, in the sense that they cannot enter the mosque in order to say prayers.

1 Jābir reported that
The Prophet, peace and blessings of Allah be on him, said:

"I have been granted five things which were not granted to any one before me:.....and for me the earth has been made a mosque and a means of

١- عَنْ جَابِرِ بْنِ النَّبِيِّ ﷺ قَالَ

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ

قَبْلِي... وَجُعِلَتِ لِيَ الْأَرْضُ مَسْجِدًا

purification; therefore, if prayer overtakes any person of my community, he should say his prayers (wherever he is)¹....." (B. 7 : 1.)

و طَهْرًا فَإِنَّمَا رَجُلٍ مِّنْ أُمَّتِي
أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ ☆

2 'Uthmān...said...
I heard the Messenger,
of Allāh, peace and blessings of Allāh be on him, say :

٢- عَنْ عُثْمَانَ قَالَ

"Whoever builds a mosque, desiring thereby Allāh's pleasure, Allāh builds for him the like of it in paradise."

أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ بَنَى مَسْجِدًا
يَتَغْنِي بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ
مِثْلَهُ فِي الْجَنَّةِ ☆

(B. 8 : 65.)

3 'Abd Allāh ibn 'Umar said,
When the people were saying their morning prayers (in the mosque) at Qubā', a man came to them and said, A portion of the Qur'ān has been revealed to the Messenger of Allāh, peace and blessings of Allāh be on him, during the night and he has been

٣- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ
بَيْنَمَا النَّاسُ بِقُبَاءٍ فِي صَلَاةِ الصُّبْحِ
إِذْ جَاءَهُمْ أَنِ فَقَالَ إِنَّ رَسُولَ
اللَّهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ

¹ According to the Holy Qur'ān and the Ḥadīth, a Muslim does not stand in need of a consecrated place to say his prayers. Here the whole earth is called a mosque.

commanded to turn his face towards the Ka'ba; so they turned their faces towards it; and their faces were towards Syria, so they turned round to the Ka'ba.²

قُرَابُتٌ وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ
الْكَعْبَةَ فَاسْتَقْبَلُوهَا وَكَانَتْ
وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا
إِلَى الْكَعْبَةِ ☆

(B. 8 : 32.)

4 'Abd Allāh ibn 'Umar reported that

The Mosque was, in the time of the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} built of unburnt bricks and its roof was of palm-boughs resting on columns of the stems of palm-trees.

٤- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ
الْمَسْجِدَ كَانَ عَلَى عَهْدِ رَسُولِ
اللَّهِ ﷺ مَبْنِيًّا بِاللِّبْنِ وَسَقْفُهُ
الْجَرِيدُ وَعَمْدُهُ خَشَبُ النَّخْلِ

² This *ḥadīth* shows that a mosque should be built facing towards the Ka'ba, which, according to the Holy Qur'ān, is the first mosque built on the earth. Before the revelation referred to in this *ḥadīth* (v. 2), Muslims used to face towards Jerusalem which was the qibla of the Israelite prophets. It was about sixteen or seventeen months after the Hijra that the Holy Prophet received the revelation to make the Ka'ba his qibla. The idea underlying the Qibla is to bring about unity of purpose. As in a large country the direction of the Ka'ba would be different in the north from that in the south, it is stated in a *ḥadīth* (Aḥ. I, 223) that "it is not fit for one country to have two qiblas," for different qiblas in one country would destroy the very purpose of the Qibla.

Abū Bakr did not add anything to it, and 'Umar extended it and built it of unburnt bricks and palm-boughs, on the foundation on which it was built in the time of the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} and made anew its columns of timber. Then 'Uthmān changed it, and made in it very large extensions and built its walls of chiselled stone and mortar and made its pillars of chiselled stone and its roof of teakwood.³

(B. 8: 62.)

فَلَمْ يَزِدْ فِيهِ أَبُو بَكْرٍ شَيْئًا وَزَادَ فِيهِ عُمَرُ وَبَنَاهُ عَلَى بُنْيَانِهِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ بِاللِّبْنِ وَالْجَرِيدِ وَاعَادَ عَمَدَهُ خَشَبًا ثُمَّ غَيَّرَهُ عُثْمَانُ فَرَادَ فِيهِ زِيَادَةً كَثِيرَةً وَبَنَى جِدَارَهُ بِالْحِجَارَةِ الْمَنْقُوشَةِ وَالْقَصَّةِ وَجَعَلَ عَمَدَهُ مِنْ حِجَارَةٍ مَّنْقُوشَةٍ وَسَقَفَهُ بِالسَّاجِ ☆

5 Ibn 'Abbas said,
The Messenger of Allāh,

ه- عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ

³ The Prophet's Mosque was made of very rough material. Conditions had changed in 'Uthmān's time, as the wealth of the Roman and the Persian empires had flown to Madīna, the capital of Islām. So 'Uthmān made it of hewn stone and mortar, but it was still a simple structure, and such were also all the mosques built in the great Muslim centres.

peace and blessings of Allah be on him, said :

"I have not been commanded to decorate the mosques."

(AD-Msh. 4 : 7.)

رَسُولُ اللَّهِ ﷺ مَا أُمِرْتُ
بِتَشْيِيدِ الْمَسَاجِدِ ☆

6 'Umar ordered the building of the Mosque and said, I give people shelter from rain; and beware of painting (it) red or yellow, for thou wilt thus cause people to fall into trial.

(B. 8 : 62.)

٦- أَمَرَ عُمَرُ بِنَاءَ الْمَسْجِدِ وَ
قَالَ أَكُنْ النَّاسَ مِنَ الْمَطَرِ وَ
إِيَّاكَ أَنْ تُحْمَرَ أَوْ تُصْفَرَ فَتَفْتِنَ
النَّاسَ ☆

7 Anas said, They will vie with one another (in building mosques), then they will not visit them but a little.

(B. 8 : 62.)

٧- قَالَ أَنَسٌ يَتَبَاهَوْنَ بِهَا ثُمَّ لَا
يَعْمُرُونَهَا إِلَّا قَلِيلًا ☆

8 'Umar said, We do not enter your churches on account of the statues on which are figures.

٨- قَالَ عُمَرُ إِنَّا لَا نَدْخُلُ
كَتَابِنَا مِنْ أَجْلِ التَّمَاثِيلِ الَّتِي

And Ibn 'Abbās used to say his prayers in the church except a church which had statues in it.

(B. 8 : 54.)

فِيهَا الصُّورُ وَكَانَ ابْنُ عَبَّاسٍ
يُصَلِّي فِي الْبَيْعَةِ إِلَّا بَيْعَةً فِيهَا
تَمَاثِيلُ ☆

9 'A'isha said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, ordered the
building of the mosque in
habitations and that it
should be kept clean and
perfumed.

(AD-Msh. 4 : 7.)

۹- عَنْ عَائِشَةَ قَالَتْ أَمَرَ رَسُولُ
اللَّهِ ﷺ بِنَاءَ الْمَسْجِدِ فِي الدُّورِ
وَ أَنْ يُنْظَفَ وَيُطَيَّبَ ☆

10 Abū Huraira reported
that

A black man or a black
woman used to clean the
mosque and he died. The
Prophet, peace and blessings
of Allāh be on him, asked
about him and they said, He
is dead. He said, " Why did
you not inform me about
him; lead me to his—or he
said, her—grave." So he

۱۰- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا
أَسْوَدَ أَوْ امْرَأَةً سَوْدَاءَ كَانَتْ
يَقُمُ الْمَسْجِدَ فَمَاتَ فَسَأَلَ النَّبِيُّ
ﷺ عَنْهُ فَقَالُوا مَاتَ فَقَالَ أَفَلَا
كُنْتُمْ أَذْنُمُونِي بِهِ دُلُّونِي عَلَى

came to his grave and offered prayers on it.⁴

(B. 8 : 72.)

قَبْرِهِ أَوْ قَالَ قَبْرَهَا فَأَتَى قَبْرَهُ

فَصَلَّى عَلَيْهَا ☆

11 Sahl said,
The Messenger of Allah, peace and blessings of Allah be on him, sent message to a woman :

“ Tell thy carpenter slave to make for me (a pulpit of) pieces of wood, on which I may sit.”⁵

(B. 8 : 64.)

١١- عَنْ سَهْلِ قَالَ بَعَثَ رَسُولُ

اللَّهِ ﷺ إِلَى امْرَأَةٍ مُرِي غُلَامَكَ النَّجَّارَ يَعْمَلُ لِي أَعْوَادًا أَجْلِسُ

عَلَيْهِنَّ ☆

12 Maimūna said,
The Prophet, peace and blessings of Allah be on him, used to pray on the mat.

(B. 8 : 21.)

١٢- عَنْ مَيْمُونَةَ قَالَتْ كَانَ النَّبِيُّ

ﷺ يُصَلِّي عَلَى الْخُمْرَةِ ☆

13 Anas said,
We used to say our prayers with the Prophet, peace and blessings of Allah be on him, and one of us put a corner of his cloth

١٣- عَنْ أَنَسٍ قَالَ كُنَّا نَصَلِّي

مَعَ النَّبِيِّ ﷺ فَيَضَعُ أَحَدُنَا طَرَفَ

⁴ It shows not only that arrangements were made for cleaning the mosque, but also that the person who did this service was specially honoured by the Holy Prophet. Another *hadīth* shows that it was a woman. (B. 8 : 74.)

⁵ The pulpit was needed only for the Friday sermon. The pulpit and the mats formed the only furniture of the mosque.

at the place) where his forehead touched the ground) in prostration, on account of the severity of heat.⁶

(B. 8 : 23.)

الثَّوْبِ مِنْ شِدَّةِ الْحَرِّ فِي مَكَانِ
السُّجُودِ ☆

14 Barā' ibn 'Āzib said prayers in congregation in the mosque of his house.⁷

(B. 8 : 46.)

١٤- صَلَّى الْبَرَاءُ بْنُ عَازِبٍ فِي
مَسْجِدِ دَارِهِ جَمَاعَةً ☆

15 Ibn 'Umar reported (that) the Prophet, peace and blessings of Allah be on him, said :

"Say a part of your prayers in your houses and do not make them graves."⁸

(B. 8 : 52.)

١٥- عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ
قَالَ اجْعَلُوا فِي بُيُوتِكُمْ مِنْ
صَلَاتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا ☆

16 Abū Huraira said, I saw seventy of the dwellers of the Ṣuffa,⁹ and

١٦- عَنْ أَبِي هُرَيْرَةَ قَالَ لَقَدْ
رَأَيْتُ سَبْعِينَ مِنْ أَصْحَابِ الصُّفَّةِ

⁶ This shows that prayers had sometimes to be said on bare ground.

⁷ It shows that a man may have a private mosque of his own in his house. It can serve the purpose of a mosque for saying prayers in congregation, but it does not thereby acquire the character of a mosque and remains a private place.

⁸ It shows that prayers are really meant to be said in congregation in the mosque, but a part of them, such as *tahajjud* or *sunna* prayers, are recommended to be said in houses. A house in which Allāh's name is not remembered is likened to a grave, because it is devoid of spiritual life.

⁹ The Ṣuffa was situated in the northern part of the Mosque, covered with a

not one of them had an over-garment. (B. 8 : 58.)

مَا مِنْهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ ☆

17 Abū Huraira said, The dwellers of the Ṣuffa were guests of Muslims. They had neither families to lodge with, nor any property.

(Tr. 35 : 36.)

١٧- عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَتْ أَهْلُ الصُّفَّةِ أَضْيَافَ أَهْلِ الْإِسْلَامِ لَا يَأْوُونَ عَلَى أَهْلِ وَلَا مَالٍ ☆

18 Abū Huraira said, I heard the Messenger of Allāh, peace and blessings of Allāh be on him, say :

١٨- عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ جَاءَ

“Whoever comes to this mosque of mine, and he does not come but for some good which he would learn or teach, he is like one who is engaged in jihād in the way of Allāh; and whoever comes for any purpose other than

مَسْجِدِي هَذَا لَمْ يَأْتِ إِلَّا لِيُخَرِّجَ بَعْلَهُ أَوْ يُعَلِّمَهُ فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ وَ مَنْ جَاءَ لِغَيْرِ ذَلِكَ فَهُوَ بِمَنْزِلَةِ

roof but with open sides. Here resided those whose object was to study the Qur'an and the Ḥadīth, and their number is said to have at one time reached four hundred. Among them were well-to-do people, such as Sa'd ibn Abī Waqqās, but mostly poor people, such as Abū Huraira.

this, he is like a man who casts looks at the property of another."¹⁰

(IM-Msh. 4 : 7.)

19 'Ā'isha said, One day I saw the Messenger of Allāh, ^{peace and blessings} of Allāh be on him, at the door of my apartment, and the Abyssinians were sporting in the mosque, and the Messenger of Allāh, ^{peace and blessings} of Allāh be on him, screened me with his over-garment whilst I saw their sport.¹¹

(B. 8 : 69.)

20 Abū Salama reported that

He heard Ḥassān ibn Thābit calling Abū Huraira

الرَّجُلِ يَنْظُرُ إِلَى مَتَاعِ غَيْرِهِ ☆

١٩- عَنْ عَائِشَةَ قَالَتْ لَقَدْ رَأَيْتُ

رَسُولَ اللَّهِ ﷺ يَوْمًا عَلَى بَابِ

حُجْرَتِي وَالْحَبَشَةُ يَلْعَبُونَ فِي

الْمَسْجِدِ وَرَسُولُ اللَّهِ ﷺ

يَسْتُرُنِي بِرِدَائِهِ أَنْظُرُ إِلَى لَعِبِهِمْ ☆

٢٠- عَنْ أَبِي سَلَمَةَ أَنَّهُ سَمِعَ

حَسَّانَ بْنَ ثَابِتٍ يَسْتَشْهَدُ أَبَا هُرَيْرَةَ

¹⁰ The mosque was thus a place where everything which related to the good of the individual or the community was to be learned or taught, and hence it became the cultural centre of Islām.

¹¹ The Prophet's Mosque had a very wide open yard where people gathered together, and where, as many ḥadīth show, tents were pitched sometimes, and on one side of which a large number of students were accommodated. It was in this open court that the Abyssinians were giving a display of their skill with spears. 'Ā'isha's chamber opened into this yard.

to witness, I beseech thee by Allāh, didst thou hear the Prophet, peace and blessings of Allāh be on him, say :

“O Ḥassān! Reply on behalf of the Messenger of Allāh ; O Allāh ! help him with the Holy Spirit.”

Abū Huraira said, Yes.¹²

(B. 8 : 68.)

اَتَشُدُّكَ اللهُ هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ يَا حَسَّانُ اجِبْ عَنْ رَسُولِ اللهِ اَللّٰهُمَّ اَيِّدْهُ بِرُوحِ الْقُدُسِ قَالَ أَبُو هُرَيْرَةَ نَعَمْ ☆

21 Jābir said, I came to the Prophet, peace and blessings of Allāh be on him, and he was in the mosque.....at early forenoon time; he said, “Offer two rak'as of prayer”; and he owed me a debt, so he paid it to me and gave me more than was due. (B. 8 : 59.)

٢١- عَنْ جَابِرٍ قَالَ أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ فِي الْمَسْجِدِ صَحَّى فَقَالَ صَلِّ رَكْعَتَيْنِ وَكَانَ لِي عَلَيْهِ دَيْنٌ فَقَضَانِي وَزَادَنِي ☆

22 'Ā'isha said. Sa'd was wounded in

٢٢- عَنْ عَائِشَةَ قَالَتْ أُصِيبَ

¹² It is an incident of the time of 'Umar. Ḥassān was reciting a poem in the mosque when 'Umar prohibited him. On this he called Abū Huraira to bear witness that he used to recite poems in the mosque in the presence of the Holy Prophet. According to a report in Tr., the Holy Prophet used to ask Ḥassān to refute in verse the scurrilous attacks made on the Holy Prophet by his enemies in their poems, and this was done in the mosque.

the median vein of the arm in the battle of the Ditch, and the Prophet, ^{peace and blessings of Allah be on him,} ordered a tent to be set up (for him) in the mosque, so that being near he might visit him (frequently.) (B. 8 : 77.)

سَعِدَ يَوْمَ الْخَنْدَقِ فِي الْآكَمَلِ
فَضَرَبَ النَّبِيُّ ﷺ خَبِيمَةً فِي
الْمَسْجِدِ لِيَعُوْدَهُ مِنْ قَرِيبٍ ☆

23 'A'isha reported that A certain tribe of the Arabs had a black slave-girl whom they set free..... Then she accepted Islām. 'A'isha said, She had a small tent pitched for her in the mosque.¹³

٢٣- عَنْ عَائِشَةَ أَنَّ وَلِيدَةً كَانَتْ
سَوْدَاءَ لِحَيٍّ مِنَ الْعَرَبِ فَأَعْتَقُوهَا
..... فَاسْلَمَتْ قَالَتْ
عَائِشَةُ فَكَانَتْ لَهَا خَبَاءٌ فِي

(B. 8 : 57.)

الْمَسْجِدِ ☆

24 Anas reported that A party of the 'Ukl came to the Prophet, ^{peace and blessings of Allah be on him,} and they were lodged in the Ṣuffa.

٢٤- عَنْ أَنَسٍ قَدِمَ رَهْطٌ مِنْ
عُكْلٍ عَلَى النَّبِيِّ ﷺ وَكَانُوا
فِي الصُّفَّةِ ☆

(B. 8 : 58.)

¹³ A woman could not only enter the mosque but she could also, if necessary, take up her residence in the mosque. The putting up of a tent for a slave-girl in the mosque shows that she must have resided there for a sufficiently long time.

25 Abū Huraira said, The Prophet, peace and blessings of Allāh be on him, sent some horsemen towards Najd, and they brought a man of Banī Ḥanīfa, called Thumāma ibn Uthāl, and they tied him to one of the columns of the mosque.¹⁴

(B. 8 : 76.)

26 Anas said, The Prophet, peace and blessings of Allāh be on him, had some money brought to him from Baḥrain. He said, "Put it in the mosque." And it was the greatest amount of money that was ever brought to the Messenger of Allāh, peace and blessings of Allāh be on him, Then the Messenger of Allāh, peace and blessings of Allāh be on him, came out for prayer and did not pay any heed to it. When he had finished the prayer, he

٢٥- عَنْ أَبِي هُرَيْرَةَ قَالَ بَعَثَ النَّبِيُّ ﷺ خِيَلًا قَبْلَ نَجْدٍ فَبَجَّاءَتْ رَجُلٍ مِّنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ فَرَبَطُوهُ بِسَارِيَةٍ مِّنْ سَوَارِي الْمَسْجِدِ ☆

٢٦- عَنْ أَنَسٍ قَالَ أَتَى النَّبِيُّ ﷺ بِمَالٍ مِّنَ الْبَحْرَيْنِ فَقَالَ انْزُوهُ فِي الْمَسْجِدِ وَكَانَ أَكْثَرُ مَالٍ أَتَى بِهِ رَسُولُ اللَّهِ ﷺ فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الصَّلَاةِ وَهَلْ يَلْتَفِتُ إِلَيْهِ فَلَمَّا قَضَى الصَّلَاةَ

¹⁴ Evidently this prisoner was an idolater, yet he was kept under restraint in the mosque.

came and sat near it, and he did not see any one but gave him (out of it).¹⁸

(B. 8 : 42.)

جَاءَ فَجَلَسَ إِلَيْهِ فَمَا كَانَ يَرَى
أَحَدًا إِلَّا أَعْطَاهُ ☆

27 Sā'ib said, I was standing in the mosque when some one threw a pebble at me. I looked at him and it was 'Umar ibn al-Khaṭṭāb, and he said, Go and bring to me these two (men). So I brought them to him and he said, Who are you or where do you come from? They said, We are of the people of Ṭā'if. He said, If you had been of the residents of the city, I

٢٧- عَنِ السَّائِبِ قَالَ كُنْتُ قَائِمًا
فِي الْمَسْجِدِ فَحَصَنَنِي رَجُلٌ
فَنَظَرْتُ إِلَيْهِ فَأَذَا عُمَرُ بْنُ الْخَطَّابِ
فَقَالَ اذْهَبْ فَأَتِنِي بِهَذَيْنِ
فَجِئْتُهُ بِهِمَا فَقَالَ مَنْ أَنْتُمَا أَوْ
مِنْ أَيْنَ أَنْتُمَا قَالَا مِنْ أَهْلِ الطَّائِفِ
قَالَ لَوْ كُنْتُمَا مِنْ أَهْلِ الْبَلَدِ

¹⁸ This ḥadīth shows that in the Holy Prophet's time the mosque served many purposes besides that of saying prayers. On the present occasion it served the purpose of the treasury, because there was at the time no separate treasury. The ḥadīth further shows how little attraction wealth had for the Holy Prophet. The money was there, a hundred thousand dirhams, but he did not even look at it. Neither did he take one pie of it into his house nor did he reserve any portion of it for future needs.

would have punished you.
Do you raise your voices
in the mosque of the
Messenger of Allāh, peace and
blessings
of Allāh be ?
on him ? (B. 8 : 83.)

لَا وَجَعْتُكُمْ رَفَعَانَ أَصَوَاتِكُمْ
فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ ☆

28 Mālik said,
'Umar made a court-
yard, called the Buṭaiḥā, on
one side of the mosque,
and said, Whoever intends
to talk loudly or recite
poems or raise his voice,
let him go to this court-
yard.

٢٨- عَنْ مَالِكٍ قَالَ بَنَى عُمَرُ
رَحْبَةً فِي نَاحِيَةِ الْمَسْجِدِ تُسَمَّى
الْبُطَيْحَاءَ وَقَالَ مَنْ كَانَ يُرِيدُ أَنْ
يَغْلُظَ أَوْ يُنْشِدَ شِعْرًا أَوْ يَرْفَعَ
صَوْتَهُ فَلْيَخْرُجْ إِلَى هَذِهِ الرَّحْبَةِ ☆

(Mt-Msh. 4 : 7.)

29 Anas said,
The Prophet, peace and
blessings
of Allāh be
on him, said :

"To spit in the mosque
is a sin and its atonement
is to bury it."¹⁶ (B. 8 : 37.)

٢٩- عَنْ أَنَسٍ قَالَ قَالَ النَّبِيُّ
ﷺ الْبُزَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ
وَكَفَّارَتُهَا دَفْنُهَا ☆

¹⁶ Spitting in the mosque is prohibited, both because of the sacredness of the place and because it is a gathering-place for the people. Elsewhere it is stated that the Holy Prophet was offended when he saw spittle on the wall of the mosque (IV : 17). Burying is spoken of here because the floor of the mosque was of loose gravel.

30 'A'isha said,
The Prophet, ^{peace and blessings}
of Allah be on him, said to me :

"Hand me over the mat
from the mosque."

I said, I am menstruating.
He said :

"Thy menses are not in
thy hand." (M-Msh. 3 : 12.)

۳۰- عَنْ عَائِشَةَ قَالَتْ قَالَ لِي

النَّبِيُّ ﷺ نَاوِلْنِي الْخُمْرَةَ مِنْ

الْمَسْجِدِ فَقُلْتُ إِنِّي حَائِضٌ فَقَالَ

إِنَّ حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ ☆

31 Abū Huraira said,
An Arab of the
desert stood up and began
urinating in the mosque.
People were about to take
hold of him but the Pro-
phet, ^{peace and blessings}
of Allah be on him, said to
them :

"Leave him alone and
throw a bucket of water
over his urine, for you
have been raised to deal
with people gently and you
have not been raised to
deal with them harshly." 17

(B. 4 : 58.)

۳۱- عَنْ أَبِي هُرَيْرَةَ قَالَ قَامَ

اعْرَابِي فَبَالَ فِي الْمَسْجِدِ فَتَنَّاوَلَهُ

النَّاسُ فَقَالَ لَهُمُ النَّبِيُّ ﷺ دَعُوهُ

وَهَرِّقُوا عَلَى بَوْلِهِ سَجْلًا مِنْ

مَاءٍ أَوْ ذُنُوبًا مِنْ مَاءٍ فَإِنَّمَا بُعِثْتُمْ

مُسَرِّينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ ☆

17 Being a desert Arab, the man was not aware of the sacred character of the mosque.

32 The Messenger of Allah, peace and blessings of Allah be on him,

prohibited the reciting of poems in the mosque and selling and buying in it and that people should sit in circles in the mosque on Friday before prayers.¹⁸

(AD-Msh. 4 : 7.)

33 Abū Sa'id Khudri said, The Prophet, peace and blessings of Allah be on him, delivered a sermon and said :.....

"Let no door be left that should open into the mosque but it should be closed, except the door of Abū Bakr."¹⁹ (B. 8 : 80.)

٣٢- نَهَى رَسُولُ اللَّهِ ﷺ عَنْ

تَنَاشُدِ الْأَشْعَارِ فِي الْمَسْجِدِ وَ عَنِ
الْبَيْعِ وَالْإِشْتِرَاءِ فِيهِ وَ أَنَّ
يَتَحَلَّقَ النَّاسُ يَوْمَ الْجُمُعَةِ قَبْلَ

الصَّلَاةِ فِي الْمَسْجِدِ ☆

٣٣- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ

قَالَ خَطَبَ النَّبِيُّ ﷺ فَقَالَ

لَا يُبْقَيْنَ فِي الْمَسْجِدِ بَابٌ

إِلَّا سُدَّ إِلَّا بَابُ أَبِي بَكْرٍ ☆

¹⁸ As h. 20 shows, the Holy Prophet allowed Ḥassān to recite his verses in the mosque, because they were religious in character. The carrying on of trade in the mosque is forbidden because it would change the atmosphere of the mosque into that of a market. The last prohibition aims at maintaining the serenity of the prayers. People sitting in groups would usually indulge in talk which would disturb the calm and quiet necessary to a prayerful attitude. And that is the reason why Muslims so strongly resent noise or music before mosques at the time of prayers.

¹⁹ The doors of the Holy Prophet's apartments opened into the mosque, and so did those of some other houses. But later on all these doors were closed so that the mosque should not be used as a thoroughfare.

34 Qurra reported that The Messenger of Allāh, peace and blessings of Allāh be on him, forbade the eating of these two plants, i.e., raw onions and garlic, and said :

“Whoever eats them let him not approach our mosque.”²⁰

And he said :

“If you eat them unavoidably, then have their offensive smell destroyed by dressing.”

(AD-Msh. 4 : 7.)

35 Abū Maslama said, I asked Anas ibn Mālik, Did the Prophet, peace and blessings of Allāh be on him, say his prayers with his shoes no? He said, Yes.²¹ (B. 8 : 24.)

٣٤- عَنْ قُرَّةَ ابْنِ رَسُولِ اللَّهِ
عَلَيْهِ السَّلَامُ نَهَى عَنْ هَاتَيْنِ الشَّجَرَتَيْنِ
يَعْنِي الْبَصَلَ وَالثُّومَ وَقَالَ مَنْ
أَكَلَهُمَا فَلَا يَقْرَبَنَّ مَسْجِدَنَا وَقَالَ
إِنْ كُتِمَ لِأَبَدٍ أَكَلِيهِمَا فَأَمِيتُوهُمَا
طَبْحًا ☆

٣٥- عَنْ أَبِي مَسْلَمَةَ قَالَ سَأَلْتُ
أَنَسَ بْنَ مَالِكٍ أَكَانَ النَّبِيُّ ﷺ
يُصَلِّي فِي نَعْلَيْهِ قَالَ نَعَمْ ☆

²⁰ So that their noxious stink may not offend others.

²¹ This ḥadīth shows that prayers may be said with shoes on. Hence a man can also go into the mosque without removing his shoes, but that they must be clean is a necessary condition. It must further be remembered that the floor of the mosque was of gravel, and shoes were needed as a protection from heat or cold. The practice now is that shoes are left outside the mosque. But if needed as a protection from severe heat or severe cold or for some other reason, a man may go into the mosque with shoes on if they are clean. The case of a non-Muslim is different. He can enter the mosque only on sufferance, and he must, therefore, be required to remove his shoes as a mark of respect.

36

‘Abd Allāh ibn ‘Umar said,

The dogs came into and went out of the mosque in the time of the Messenger of Allāh, peace and blessings of Allāh be on him, and they did not wash (the mosque) with water on that account. (B. 4 : 34.)

٣٦- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ

كَانَتِ الْكِلَابُ تُقْبِلُ وَتُذِرُ فِي الْمَسْجِدِ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ فَلَمْ يَكُونُوا يَرْشُونَ شَيْئًا

مِنْ ذَلِكَ ☆

37

Abū Usaīd said, The Messenger of Allāh, peace and blessings of Allāh be on him, said :

“When one of you enters the mosque, he should say, ‘O Allāh! open for me the doors of Thy mercy’; and when he goes out, he should say, ‘O Allāh! I beg of Thy grace of Thee’.”

(M-Msh. 4 : 7.)

٣٧- عَنْ أَبِي أُسَيْدٍ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقُلْ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَإِذَا خَرَجَ فَلْيَقُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ ☆



CHAPTER VI

ADHĀN AND IQĀMA

1. "O you who believe! when the call is given out for prayer on Friday, hasten to the remembrance of Allāh and leave off business."
(62 : 9).

The *adhān* (lit. *an announcement*) is an announcement of the time of prayer in the words of ḥ. 3, on hearing which Muslims flock to the mosque or to a place of prayer, and the *iqāma* (lit. *setting upright of a thing or establishing an affair*) is a similar call in the words of ḥ. 4, at which those gathered in the mosque arrange themselves into ranks and the prayer service is started. Though prayers were said in congregation from the very start when this institution was established very early at Makka, the *adhān* and the *iqāma* were introduced after the flight to Madīna. But the *adhān* is not only an announcement to the people to gather together for prayer; it is as well a declaration of the principles of Islām, made with a loud voice, from every locality inhabited by Muslims. It is an announcement to the whole world five times a day as to what Islām is and what it stands for. In the *shahāda* there is a declaration of the basic principles of Islām that there is no god but Allāh—God is only One—and that Muḥammad is the Messenger of Allāh. In the *tabbir* there is the declaration that Allāh is the greatest power and that, therefore, a Muslim bows before none but Allāh—*Allāhu Akbar* the watchword of Islām is repeated no less than six times in the *adhān*. In *ḥayya'ala-ṣ-ṣalā* (come to prayer) there is the declaration of the real message of religion which is the realization of the divine in man. This can only be attained through prayer, by drinking deep at the Divine source. In *ḥayya'ala-l-falāḥ* (come to success) we are told that success, or full development of the human faculties, can be attained only through prayer or the realization of the divine in man.

The *adhān* thus serves a double purpose; it is an announcement of the time of prayer and at the same time an announcement of the principles of Islām and the significance underlying them. It replaces the meaningless ringing of a bell or the blowing of a trumpet by the most effective propaganda of religion that can be thought of. To everyone's door, nay to his very ears, is carried the message every morning, every noon, every afternoon, every evening and at the time of going to bed that the Unity of God and the messengership of Muḥammad, peace

and blessings of Allāh be on him, are the fundamental principles of Islām, and that any one can attain to complete self-development through the realization of the divine in him, which is brought about by prayer.

Muslims must give up all business on hearing the call for prayer (v. 1). How *adhān* was started is stated in ḥḥ. 1, 2, while ḥ. 3 gives the words of the *adhān* and ḥ. 4 the words of the *iqāma*. Ḥḥ 5-8 relate to the mode of delivery of the *adhān*, while ḥḥ. 9, 10 show that the *adhān* must be delivered from a high place and in the loudest voice so that it may reach the largest number of people. The deliverer of the *adhān* must be a man who is respected for his virtues and he should take no remuneration for this service (ḥḥ. 11, 12). The call must be obeyed (ḥ. 13). The words of the *adhān* should be repeated when it is being delivered, and a prayer must be offered after it has been delivered (ḥḥ. 14—16). The *adhān* may be called out earlier than the time of prayer if there is some other object in view (ḥ. 17). Ḥḥ 18, 19 relate to the delivery of the *iqāma*.

1 It is reported about Ibn 'Umar that he used to say,

The Muslims when they came to Madīna used to gather together and they made an appointment for prayers; no call was given for it. So they talked about it one day. Some of them said, Have a bell like the bell of the Christians; others said, Rather a bugle like the horn of the Jews; 'Umar said, Would

١-عَبِ ابْنِ عُمَرَ كَانَ يَقُولُ

كَانَ الْمُسْلِمُونَ حِينَ قَدُمُوا

الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّيُونَ

الصَّلَاةَ لَيْسَ يُنَادَى لَهَا فَتَكَلَّمُوا

يَوْمًا فِي ذَلِكَ فَقَالَ بَعْضُهُمْ

أَتَأْخِذُوا نَاقُوسًا مِثْلَ نَاقُوسِ

النَّصَارَى وَقَالَ بَعْضُهُمْ بَلْ بُوْقًا

مِثْلَ قَرْنِ الْيَهُودِ فَقَالَ عُمَرُ

you not appoint a man who should sound a call for the prayer.¹ The Messenger of Allāh, ^{peace and blessings} of Allāh be on him, said, "O Bilāl! get up and give a call for prayer." (B. 10 : 1.)

أَوَلَا تَهْتَفُونَ رَجُلًا يُنَادِي
بِالصَّلَاةِ فَقَالَ رَسُولُ اللَّهِ ﷺ
يَا بِلَالُ قُمْ فَنادِ بِالصَّلَاةِ ۚ

2 Anas said, When the number of people increased, they conversed that they should make known the time of prayers by some means which they may recognise. So they mentioned that they should light the fire or

٢- عَنْ أَنَسٍ قَالَ لَمَّا كَثُرَ النَّاسُ
قَالَ ذَكِّرُوا أَنْ يُعْلَمُوا وَقْتُ
الصَّلَاةِ بِشَيْءٍ يَعْرِفُونَهُ فَذَكَّرُوا
أَنْ يُورُوا نَارًا أَوْ يَضْرِبُوا

¹ It appears from other ḥadīth that the portion that follows relates to another occasion. A consultation was held but nothing was decided then, though Umar seems to have made a suggestion that, instead of ringing a bell or blowing a horn, a man should be appointed to give a call for prayers. According to one ḥadīth 'Abd Allāh ibn Zaid was shown in a vision how to give a call for prayer. So when the Messenger of Allāh came the next day, he informed him: "O Messenger of Allāh! I was half asleep and half awake when there came to me one who showed me how to deliver the aḥḥān. The narrator of the ḥadīth added: Umar had been shown it twenty days previously but he concealed it, then he informed the Holy Prophet (AD 2-27). Bukhārī refers to this by quoting 'Umar as saying, "Would you not appoint a man who should give a call for prayer? It was, however, the Holy Prophet's order—or maybe he himself had received a revelation, similar to the visions of 'Abd Allāh and 'Umar as some reports are— which gave the sanction to the aḥḥān."

ring a bell. Then Bilāl was commanded to call out the *adhān*, repeating the words, and to say the *iqāma*, uttering the words only once. (B. 10 : 2.)

3 Abū Maḥdhūra said, I said, O Messenger of Allāh! Teach me the practice of the *adhān*. He said, So he touched his forehead (and) said :

“Thou shouldst say :

‘Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest.’

Thou shouldst raise thy voice with it; then thou shouldst say,

‘I bear witness that there is no god but Allāh, I bear witness that there is no God but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh.’

Thou shouldst lower

نَاقُوسًا قَامِرٍ بِلَالٌ أَنْ يَشْفَعَ
الْأَذَانَ وَأَنْ يُؤْتِيَ الْإِقَامَةَ ☆

٣- عَنْ أَبِي مَحْذُورَةَ قَالَ قُلْتُ
يَا رَسُولَ اللَّهِ عَلِّمْنِي سُنَّةَ
الْأَذَانِ قَالَ فَسَحَّ مُقَدِّمَ رَأْسِهِ قَالَ
تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ
أَكْبَرُ اللَّهُ أَكْبَرُ تَرْفَعُ بِهَا صَوْتَكَ
ثُمَّ تَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ
مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ تَخْفِضُ بِهَا صَوْتَكَ

thy voice with it ; then thou shouldst raise thy voice with the bearing of witness.

'I bear witness that there is no god but Allāh, I bear witness that there is no god but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh. Come to prayer. Come to prayer; Come to success, Come to success'.

Then if it is the morning prayer, thou shouldst say,

'Prayer is better than sleep' Prayer is better than sleep';

(Then thou shouldst say),

'Allāh is the Greatest, Allāh is the Greatest, there is no god but Allāh.'"²

(AD-Msh. 4 : 4.)

ثُمَّ تَرْفَعُ صَوْتَكَ بِالشَّهَادَةِ أَشْهَدُ
أَنَّ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ لَا إِلَهَ
إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ
اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ
فَإِنْ كَانَ صَلَاةُ الصُّبْحِ قُلْتَ
الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ
خَيْرٌ مِنَ النَّوْمِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ ☆

² The repetition of the *shahāda* a second time as stated in this ḥadīth is known as *tarjī'* (lit. *returning to a thing again and again*). As the previous ḥadīth and the one that follows show, the general practice in the Holy Prophet's time was that the *adhān* consisted of fifteen sentences. *Allāhu-Akbar* four times, *aṣṣhādu an lā ilāha illa-llāh* twice, *aṣṣhādu anna Muḥammada-r-Rasūlu-*

4 Ibn 'Umar said, In the time of the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} (sentences of) the *adhān* used to be repeated twice, and (those of) the *iqāma* (were uttered) only once, with this exception that he used to say, Prayer is ready, Prayer is ready.³

(AD-Msh. 4 : 4.)

5 Sa'd reported that The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} commanded

٤- عَنْ ابْنِ عُمَرَ قَالَ كَانَتْ

الْأَذَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ

مَرَّتَيْنِ مَرَّتَيْنِ وَالْإِقَامَةُ مَرَّةً

مَرَّةً غَيْرَ أَنَّهُ كَانَتْ يَقُولُ قَدْ

قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ ☆

٥- عَنْ سَعْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ

llāh twice (both sentences beginning with *ashhadu* are known as the *shahāda*) *hayya 'ala-ṣ-ṣalā* twice (turning the face to the right), *hayya 'ala-l-falāḥ* twice (turning the face to the left), *Allāhu Akbar* twice and *lā ilāha illa-llāh*, once. The *tarjī'* or repeating the two *shahāda* sentences twice again in a still louder voice seems to have been resorted to only occasionally. In the *adhān* for the morning prayer the sentence *aṣ-ṣalātu khair-un mina-n-naum* was added after *hayya 'ala-l-falāḥ*, and repeated twice.

³ As compared with the *adhān*, the sentences were uttered only once in the *iqāma*, according to this *hadīth*, the significance being that sentences that were uttered twice in the *adhān* were uttered once in the *iqāma*. The *iqāma* thus consists of *Allāhu Akbar* being uttered twice—in the *adhān* it is uttered four times—each of the *shahāda* sentences once, *hayya 'ala-ṣ-ṣalā* and *hayy 'ala-l-falāḥ* each once (without turning to right or left), *qad qāmatī-ṣ-ṣalā* twice, *Allāhu Akbar* and *lā ilāha illa-llāh* once.

But the *iqāma* may also consist of all the sentences of the *adhān* with the addition in its proper place of *qad qāmatī-ṣ-ṣalā* uttered twice. Between the delivery of the *adhān* and the *iqāma* there is another difference. The sentences of the *adhān* are delivered leisurely and in as loud a voice as possible, while the delivery of the *iqāma* is marked by quickness.

Bilāl to put his two fore-fingers into his ears (when delivering the adhān); this, he said, would help in the raising of thy voice.

(IM-Msh. 4 : 4)

6 It is related about Bilāl that he put his two fore-fingers into his ears (when delivering the adhān), while Ibn 'Umar did not put his fore-fingers into his ears: 'and Ibrāhīm said, There is no harm in delivering the adhān without performing abjution; and 'Aṭā' said. Ablution is necessary and it is the (Prophet's) practice.

(B. 10 : 19.)

7 Abū Juhaifa said, That he saw Bilāl delivering the adhān. (He said). So I followed him when he turned his face to one side and to the other in the adhān.

(B. 10 : 19.)

أَمَرَ بِلَالًا أَنْ يَجْعَلَ اصْبَعَيْهِ فِي أُذُنَيْهِ قَالَ إِنَّهُ أَرْفَعُ لَصَوْتِكَ ☆

٦- يُذَكِّرُ عَنْ بِلَالٍ أَنَّهُ جَعَلَ اصْبَعَيْهِ فِي أُذُنَيْهِ وَكَانَ ابْنُ عُمَرَ لَا يَجْعَلُ اصْبَعَيْهِ فِي أُذُنَيْهِ وَقَالَ إِبْرَاهِيمُ لَا بَأْسَ أَنْ يُؤْذَنَ عَلَى غَيْرِ وُضُوءٍ وَقَالَ عَطَاءُ الْوُضُوءُ حَقٌّ وَسُنَّةٌ ☆

٧- عَنْ أَبِي جُحَيْفَةَ أَنَّهُ رَأَى بِلَالًا يُؤْذَنُ فَجَعَلَتْ اتَّبَعُ فَاهُ هَهُنَا وَهَهُنَا بِالْأَذَانِ ☆

* Fore-fingers are not put into ears in the iqāma.

8 Mūsā said,
I saw Bilāl (when) he went forth to the Abṭaḥ and delivered the *adhān*, so when he reached *ḥayya* 'ala-ṣ-ṣalā, *ḥayya* 'ala-l-falāḥ, he bent his neck to the right side and to the left and did not turn round.⁵ (AD. 12 : 34.)

٨- قَالَ مُوسَى قَالَ رَأَيْتُ بِلَالًا
خَرَجَ إِلَى الْأَبْطَحِ فَأَذَّنَ فَلَمَّا بَلَغَ
حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ
لَوَّى عُنُقَهُ يَمِينًا وَ شِمَالًا وَ
لَمْ يَسْتَدِرْ ☆

9 A woman of the Banī Najjār said,

My house was the highest house in the environs of the mosque and Bilāl used to deliver the morning *adhān* on it.⁶ (AD. 2 : 33.)

٩- عَنِ امْرَأَةٍ مِّنْ بَنِي النَّجَّارِ
قَالَتْ كَانَ بَيْتِي مِّنْ أَطْوَلِ بَيْتٍ
حَوْلَ الْمَسْجِدِ فَكَانَ بِلَالٌ يُؤَذِّنُ
عَلَيْهِ الْفَجَرَ ☆

10 'Abd Allāh reported..... that

Abū Sa'īd *Khudrī* said to him, I see thee living

١٠- عَنْ عَبْدِ اللَّهِ أَنَّنِي
أَبَا سَعِيدٍ الْخُدْرِيِّ قَالَ لَهُ إِنِّي

⁵ With *ḥayya* 'ala-ṣ-ṣalā, the mu'*adh*hin turns his face to the right side and with *ḥayya* 'ala-l-falāḥ to the left.

⁶ A high place, the top of a house or a minaret, would carry the voice farthest.

among goats and in the desert, so when thou art among thy goats or in thy desert and deliverest the adhān for prayer, raise thy voice with the adhān, for neither jinn nor man nor anything else hears the voice of the crier within its reach but it shall bear witness for him on the day of Resurrection.⁷

(B. 10 : 5.)

أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ فَإِذَا
كُنْتَ فِي غَنَمِكَ أَوْ بَادِيَتِكَ
فَإَذْنْتَ لِلصَّلَاةِ فَارْفَعْ صَوْتَكَ
بِالنِّدَاءِ فَإِنَّهُ لَا يَسْمَعُ مَدَى
صَوْتِ الْمُؤَذِّنِ جِنَّ وَلَا إِنْسٌ
وَلَا شَيْءٌ إِلَّا شَهِدَ لَهُ يَوْمَ

الْقِيَمَةِ ☆

11 Abū Huraira said,
The Messenger of
Allāh, ^{peace and blessings}
^{of Allāh be on him,} said:

“The Imām is a surety and the deliverer of the adhān is one in whom confidence is placed;⁸ O Allāh ! direct aright the leaders of prayer and grant protection to the deliverers of the adhān.”

(AD. 2 : 32.)

١١- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ الْإِمَامُ ضَامِنٌ
وَالْمُؤَذِّنُ مُؤْتَمَنٌ اللَّهُمَّ ارْشُدِ
الْأَئِمَّةَ وَاغْفِرِ لِلْمُؤَذِّنِينَ ☆

⁷ The voice in delivering the adhān should be raised as high as possible.

⁸ The ḥadīth speaks of the imām as dzāmin, being as it were a surety that prayers are observed in the right manner; and it speaks of the mu'adhḥin (one

12 Uthmān ibn Abi-l-ʿĀṣ said,

O Messenger of Allāh! Make me the imām of a people. He said :

"Thou art their imām, and do thou follow the weakest of them⁹ and appoint a mu'adhhdhin who does not take any remuneration for his adhān."¹⁰

(AD. 2 : 39.)

13 Abū Huraira said, The Messenger of Allāh, peace and blessings of Allāh be on him, commanded us (saying):

"When you are in the mosque and a call for prayers is sounded, let not one of you go out until he has said his prayers."

(Aḥ-Msh. 4 : 23.)

١٢- عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ

قَالَ يَا رَسُولَ اللَّهِ اجْعَلْنِي إِمَامَ

قَوْمٍ قَالَ أَنْتَ إِمَامُهُمْ وَاقْتَدِ

بِأُضْعَفِهِمْ وَاتَّخِذْ مُؤَدِّنًا لَا يَأْخُذُ

عَلَى آذَانِهِ أَبْرَأُ ☆

١٣- عَنْ أَبِي هُرَيْرَةَ قَالَ أَمَرَنَا

رَسُولُ اللَّهِ ﷺ إِذَا كُنْتُمْ فِي

الْمَسْجِدِ فَتَوَدَّى بِالصَّلَاةِ فَلَا

يَخْرُجُ أَحَدُكُمْ حَتَّى يُصَلِّيَ ☆

who delivers the adhān) as mu'taman, i.e., one in whom trust is placed, which indicates on the one hand that he is the keeper of the time of prayer and on the other that he must be a man who is respected on account of his high qualities.

⁹ The imām should have regard for the weakest and make his prayer so light that the weakest man may not feel it a burden.

¹⁰ Islām thus requires that a duty which relates to the prayers should be performed out of love.

14 Abū Sa'id Khudrī reported that

The Messenger of Allāh, peace and blessings of Allāh be on him, said :

“When you hear the adhān, say what the mu'dhahin says.”

(B. 10 : 7.)

١٤- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِذَا

سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا

يَقُولُ الْمُؤَذِّنُ ☆

15 Yaḥyā said, Some of our brethren related to me that when he (Mu'āwiya) heard the worjls, Come to prayer, he said, There is no strength nor power but in Allāh, and he said, Thus did we hear your Prophet, peace and blessings

of Allāh be on him, say.¹¹ (B. 10 : 7.)

١٥- قَالَ يَحْيَى وَحَدَّثَنِي بَعْضُ

اخْوَانِنَا أَنَّهُ قَالَ لَمَّا قَالَ حَتَّى

عَلَى الصَّلَاةِ قَالَ لَا حَوْلَ وَلَا

قُوَّةَ إِلَّا بِاللَّهِ وَقَالَ هَكَذَا سَمِعْنَا

نَبِيِّكُمْ ﷺ يَقُولُ ☆

16 Jābir reported that The Messenger of Allāh, peace and blessings of Allāh be on him, said :

١٦- عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ

¹¹ *Hayya 'ala-ṣ-ṣalā* being an order, the proper response to it is that given in this ḥadīth. When the adhān is being delivered, the hearer should repeat its sentences and when it is finished, he should offer the prayer mentioned in the next ḥadīth.

"Whoever says when he hears the *adhān*,

'O Allāh! the Lord of this perfect call and ever-living prayer, grant to Muḥammad nearness and excellence and raise him to the position of glory which Thou hast promised him,'

my intercession will be due to him on the day of Resurrection."

(B. 10 : 8.)

وَيَسْمَعُ
النِّدَاءَ اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ
الَّتِي بَالِغُهَا مُحَمَّدٌ
وَالصَّلَاةِ الْقَائِمَةِ أَتِ مُحَمَّدًا
بِالْوَسِيلَةِ وَالْفَضِيلَةِ وَابْعَثْهُ
مَقَامًا مَحْمُودًا فِي الَّذِي وَعَدْتَهُ
حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَمَةِ ☆

17 'Abd Allāh reported on the authority of the Prophet, ^{peace and blessings of Allah be on him,} (who) said:

"Let not the *adhān* of Bilāl prevent one of you from taking his breakfast,¹⁹ for he delivers the *adhān* while it is night, so that he may send back the one of you who is saying his

١٧- عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ
قَالَ لَا يَمْنَعَنَّ أَحَدُكُمْ أَوْ أَحَدًا
مِنْكُمْ أَذَانَ بِلَالٍ مِنْ سُورِهِ فَإِنَّهُ
يُؤْتِيهِ أَوْ يُنَادِي بِلَيْلٍ لِيَرْجِعَ

¹⁹ " Breakfast " here means the meal taken before dawn when a man intends to fast. The *hadīth* thus allows the calling out of the *adhān* before the time of prayer. By prayer in the concluding portion is meant the *tahajjud* prayer.

prayer or awaken the one who is sleeping."

(B. 10 : 13.)

قَامَكُمْ وَلَيْنَبَّ نَائِمَكُمْ ☆

18 'Abd Allāh reported that The Messenger of Allāh, peace and blessings of Allāh be on him, said :

"Between every two *adhāns*, there is a prayer for him who likes." ¹³ (He said this) thrice.

(B. 10 : 14.)

١٨- عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ

قَالَ بَيْنَ كُلِّ أَذَانٍ

صَلَاةٌ ثَلَاثًا لِمَنْ شَاءَ ☆

19 Ziyād said that He delivered the *adhān*, and Bilāl desired to call out the *iqāma* but the Prophet, peace and blessings of Allāh be on him, said :

"O brother of *Ṣudā'*! The one who calls out the *adhān* shall call out the *iqāma*." ¹⁴ (Aḥ. IV. 169.)

١٩- عَنْ زِيَادٍ أَنَّهُ أَذَّنَ فَأَرَادَ

بِلَالٌ أَنْ يُقِيمَ فَقَالَ النَّبِيُّ ﷺ

يَا أَخَا صُدَاءِ إِنَّ الَّذِي أَذَّنَ

فَهُوَ يُقِيمُ ☆

¹³ By the two *adhāns* are meant the *adhān* and the *iqāma*. The interval between the two should be at least such that a man may be able to say two rak'as of optional prayer. Another *ḥadīth* says that there should be an interval such that a man taking his food may finish it, say about a quarter of an hour.

¹⁴ There may be exceptions to this general rule. *Ṣudā'* is the name of a tribe in Yaman and Ziyād was a member of this tribe.

CHAPTER VII

JAMĀ'A (CONGREGATION)

1. " And establish prayer and pay the zakāt and bow down with those who bow down " (2 : 43).

2. " Thee do we serve and Thee do we beseech for help. Guide us on the right path " (1 : 4, 5).

3. " And when thou art among them and leadest the prayer for them, let a party of them stand with thee and let them take their arms ; then when they have prostrated themselves let them go to your rear and let another party who have not prayed come forward and pray with thee " (4 : 102).

The prayer-service of Islām is essentially a congregational service, and has, besides the development of the inner self of man, through communion with God, other ends as well in view, which show what a unique force the Islamic prayer is in the unification of the human race. In the first place, this gathering of all people living in the same vicinity five times daily in the mosque, is a great help to the establishment of healthy social relations, the circle becoming wider in the Friday service, and still more extensive in the 'Īd gatherings. But the *jamā'a* not only promotes social relations ; what is far more important it levels down social differences. In the congregational prayer all Muslims stand shoulder to shoulder before their Maker, the king along with his poorest subject, the rich arrayed in costly robes with the beggar clad in rags, the white man along with his black brother. Nay, the king or the rich man standing in a back row is required to lay his head, when prostrating himself before God, at the feet of a slave or a beggar standing in the front row. There could be no greater levelling influence in the world. In fact, congregational prayers are meant, among other things, to carry into practice the theoretical lessons of equality and fraternity for which Islām stands, and however forcibly Islām may have preached in words the equality of man and the fraternity of the community of Islām, all this would have ended in mere talk, had it not been translated into every-day life through the institution of five daily congregational prayers.

The stress laid by the Holy Qur'ān on *jamā'a* is evident not only from the express command contained in v. 1 ; the very word used in it for the observance

of prayers is evidence that congregation is of the essence of prayer. Wherever the institution of prayer is spoken of, one of the derivatives of the word *iqāma* which signifies the putting (of an affair) into a right state or the keeping up or establishing of it, is used to indicate its proper observance. This very word *iqāma* technically signifies the pronouncement of certain sentences before the congregational service is held, for which see the preceding chapter. The word *iqāma* being thus associated with congregational service by the Holy Prophet himself is a clear indication that by the *iqāma* of prayer in the Holy Qur'an is meant the establishment of the congregational service. In fact, the stress laid on *jamā'a* by the Holy Qur'an is evident from its prayers, which all aim at the development of the community as a whole—v. 2 which contains the most frequently repeated prayer of Islām affords an example of this. V. 3 shows that the importance attached to congregational prayer is so great that even when facing the enemy in the battle-field, Muslims are required to say their prayers in congregation.

Of the ḥadīth related in this chapter, the first three lay stress on the importance of the congregational prayer; ḥ. 4 shows that when the congregational prayer is being said, no prayer shall be said singly. H. 5 speaks of the excellence of congregational prayer, while ḥ. 6 shows that when it would be hard on people to gather together in the mosque they should be allowed to say their prayers in their abodes. Hḥ. 7, 8 show that even women were required to join the congregation, while ḥ. 14 requires that women should form a separate row by themselves. Hḥ. 9,—12 relate to the arrangement of ranks, while ḥ. 13 shows that a single man shall not form a row by himself.

1 Abū Huraira reported that
The Messenger of Allāh,

peace and blessings
of Allah be on him, said :

"I swear by Him in
Whose hand is my soul, I
had almost determined
that I should order that
wood should be collected,
then I should order that a
call should be sounded for
prayer then I should order
a man that he should lead
the prayer, then I should

١- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ

اللَّهِ ﷺ قَالَ وَالَّذِي نَفْسِي

بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ أُمَرَ

بِحَطَبٍ لِيُحْطَبَ ثُمَّ أُمَرَ بِالصَّلَاةِ

فَيُؤَذَّنُ لَهَا ثُمَّ أُمَرَ رَجُلًا فَيُؤَمِّمَ

go to the people who have absented themselves and burn their houses on them.”¹ (B. 10 : 29.)

النَّاسِ ثُمَّ أَخْلَفَ إِلَى رِجَالٍ
فَأَحْرَقَ عَلَيْهِمْ بُيُوتَهُمْ ☆

2 Abu-l-Dardā' said,
The Messenger of Allāh,
peace and blessings of Allāh be on him, said :

“There are not three people, either in the town or in the desert among whom prayer is not said in congregation but the devil will surely overcome them; so stick to the congregation for the wolf eats the one that has strayed away from the flock.”

(AD.-Msh. 4 : 23.)

٢- عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ مَا مِنْ ثَلَاثَةٍ
فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تَقَامُ فِيهِمُ
الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ
الشَّيْطَانُ فَعَلَيْكَ بِالْجَمَاعَةِ فَإِنَّمَا
يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ ☆

3 Mālik said,
Two men who intended

٣- عَنْ مَالِكٍ قَالَ آتَى رَجُلَانِ

¹ The words are meant simply to lay stress on the point that Muslims should try their best to join the congregational prayer.

going out on a journey came to the Prophet, ^{peace and blessings of Allah be on him,} and the Prophet, ^{peace and blessings of Allah be on him,} said :

“When you go out, give out a call for prayer, then recite the iqāma, then let the greater of you lead the prayer.” (B. 10 : 18.)

النَّبِيُّ ﷺ يُرِيدَانِ السَّفَرَ فَقَالَ
النَّبِيُّ ﷺ إِذَا أَنْتُمَا خَرَجْتُمَا
فَإَذْنَا ثُمَّ أَقِيمَا ثُمَّ لِيُؤْمَكُمَا
أَكْبَرُ كَمَا ☆

4 Abū Huraira said,
The Messenger of Allāh, ^{peace and blessings of Allah be on him,} said :

“When the iqāma for prayer has been called, no prayer but the one that is obligatory shall be said.”

(M-Msh. 4 : 23.)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ إِذَا أُقِيمَتِ
الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ ☆

5 Ibn 'Umar reported that
The Messenger of Allāh, ^{peace and blessings of Allah be on him,} said :

“Prayer said in congregation excels the prayer said alone by twenty-seven degrees.” (B. 10 : 30.)

عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ صَلَاةُ الْجَمَاعَةِ تَفْضُلُ
صَلَاةَ الْفَذِّ بِسَبْعٍ وَ عَشْرِينَ
دَرَجَةً ☆

6 Nāfi' said,

Ibn 'Umar gave a call for prayer in Dzajnān on a cold night, then said, Say prayers in your abodes; and he informed us that the Messenger of Allāh, peace and blessings of Allāh be on him, used to order a mu'adhhdhin, on a cold or rainy night and during journey, to give a call for prayer, then say, on finishing it, Beware! Say prayers in (your) abodes.²

(B. 10 : 18.)

٦- عَنْ نَافِعٍ قَالَ أَدَّنَ ابْنُ عُمَرَ فِي لَيْلَةٍ بَارِدَةٍ بَضْجَنَانَ ثُمَّ قَالَ صَلُّوا فِي رِحَالِكُمْ وَ أَخْبَرَنَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ مُؤَذِّنًا يُؤَذِّنُ ثُمَّ يَقُولُ عَلَى اثَرِهِ أَلَا صَلُّوا فِي الرِّحَالِ فِي اللَّيْلَةِ الْبَارِدَةِ أَوِ الْمَطِيرَةِ وَالسَّفَرِ ☆

7 Ibn 'Umar reported on the authority of the Prophet, peace and blessings of Allāh be on him, (who) said :

" When your women ask your permission to go to

٧- عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ إِذَا اسْتَأْذَنَكُم نِسَاءُكُمْ بِاللَّيْلِ

² Though prayer in congregation is of an obligatory nature, yet, on certain occasions when attendance would be hard on people, they are allowed to say prayers in their abodes.

the mosque at night, give them permission.”¹

(B. 10 : 162.)

إِلَى الْمَسْجِدِ فَأَذْنُوا لَهُمْ ☆

8 'A'isha reported that The Messenger of Allāh,

peace and blessings of Allah be on him,

used to say the morning prayer when it was yet dark; so the women of the believers returned while they could not be recognised on account of darkness, or they did not recognise one another. (B. 10 : 164.)

٨- عَنْ عَائِشَةَ أُمِّ رَسُولِ اللَّهِ

ﷺ كَانَ يُصَلِّي الصُّبْحَ بَغْلَسٍ

فَيَنْصَرِفْنَ نِسَاءُ الْمُؤْمِنِينَ

لَا يَعْرِفْنَ مِنَ الْغَلَسِ أَوْ لَا

يَعْرِفُ بَعْضُهُنَّ بَعْضًا ☆

9 Anas reported on the authority of the Prophet, peace and blessings of Allah be on him, (who) said :

“Arrange your ranks properly, for the proper arrangement of ranks is part of the keeping up of prayer.” (B. 10 : 74.)

٩- عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ

سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ

الصُّفُوفِ مِنْ إِقَامَةِ الصَّلَاةِ ☆

¹ Even women must join the congregation if they are otherwise free. Mothers sometimes took their babies along with them when going to attend the congregation.

10 Abū Huraira reported that

The Messenger of Allāh, peace and blessings of Allāh be on him, said :

“Did people know the importance of the *adhān* and of being in the first row, and they had no choice but to draw lots for it, they would draw lots for it.” (B. 10 : 9.)

١٠- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي النَّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَا يَجِدُونَ إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَأَسْتَهْمُوا ☆

11 Abū Mas'ūd said, The Messenger of Allāh, peace and blessings of Allāh be on him, used to touch our shoulders at the time of prayer, and used to say :

“Keep straight and do not be uneven, for in that case your hearts would disagree. Let those from among you, who are possessed of understanding and wisdom, stand nearest to me, then those who are next to them, then those who are next to them.”

(M-Msh. 4 : 24.)

١١- عَنْ أَبِي مَسْعُودٍ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يَمْسَحُ مِنَّا كِبْنًا فِي الصَّلَاةِ وَ يَقُولُ اسْتَوُوا وَلَا تَحْتَلِفُوا فَتَحْتَلِفَ قُلُوبُكُمْ لِيَلِينِي مِنْكُمْ أُولُوا الْأَحْلَامِ وَالنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ☆

12 Anas said,
The Messenger of
Allāh, ^{peace and blessings}
^{of Allah be on him,} said :

“Complete the first row,
then the one that is next
to it, and whatever deficiency
there is, let it be in
the last row.”

(AD-Msh. 4 : 24.)

13 Wābiṣa said,
The Messenger of
Allāh, ^{peace and blessings}
^{of Allah be on him,} saw a
man praying alone behind
the row; so he commanded
him to say the prayer over
again.* (Aḥ-Msh. 4 : 24.)

14 Anas said,
I and an orphan in
our house prayed behind
the Prophet, ^{peace and blessings}
^{of Allah be on him,}
(in one row), and my
mother Umm Sulaim was
behind us.⁵ (B. 10 : 78)

١٢- عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ

اللَّهِ ﷺ أَتَمُّوا الصَّفَّ الْمَقْدَمَ

ثُمَّ الَّذِي يَلِيهِ فَمَا كَانَ مِنْ

نَقْصٍ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ ☆

١٣- عَنْ وَابِصَةَ قَالَ رَأَى

رَسُولُ اللَّهِ ﷺ رَجُلًا يُصَلِّي

خَلْفَ الصَّفِّ وَحْدَهُ فَأَمَرَهُ أَنْ

يُعِيدَ الصَّلَاةَ ☆

١٤- عَنْ أَنَسٍ قَالَ صَلَّيْتُ أَنَا

وَيَتِيمٌ فِي بَيْتِنَا خَلْفَ النَّبِيِّ

ﷺ وَأُمِّي خَلْفَنَا أُمُّ سُلَيْمٍ ☆

* In such a case, the man is required to take hold of a man from the last row and make him stand along with himself behind the row so that the two together may form a row.

⁵ In congregational prayers the women formed a row by themselves behind the male rows; and even if there was a single woman, she formed a row by herself. Women were not allowed to mix with the men in their rows, as such a course would have led to the evil which is witnessed in church gatherings.

CHAPTER VIII

THE IMĀM

1. "And when his Lord tried Abraham with certain words, he fulfilled them. He said, Surely I will make thee a leader (imām) of men. Abraham said, And of my offspring? My covenant does not include the unjust, said He." (2 : 124.)

Imām is literally *one who is imitated or whose example is followed* from *i'tamma bi-hi*, he followed or imitated him. It generally means *a head or a chief or a leader*, whether he follows the right way or not. In relation to congregational prayers, the imām is the person who leads the prayer. Abraham is spoken of as having been made an imām because he fulfilled the Divine commandments—and every imām should try to follow his example; and an unjust person did not deserve to be made a leader—even though he may be of high parentage (v. 1).

That the man who leads the prayers is called an imām shows that he should be one occupying the highest place of honour in his community on account of his righteousness. While alive, the Holy Prophet himself acted as imām; and when he was unable during his last illness to perform that function, he ordered that Abū Bakr should act as imām (h. 1).

The honour of acting as an imām should be conferred upon the man who occupies the highest place of honour in a community (h. 1); it is further laid down that the man having the greatest knowledge of the Qur'ān should be chosen as imām (h. 2, 3), even though he be a slave (h. 4). He should not be paid any remuneration for leading prayers (H. vi : 12). It is not, however, prohibited to say prayers behind an imām who is either a usurper (h. 5) or an unrighteous person (h. 6). A blind man is not unfit to lead the prayers (h. 7), nor is a woman (h. 8). The imām should have regard for the weak and the sick among those who follow him (h. 9). Those who follow the imām shall not anticipate him in any movement (h. 10). When a person joins the congregational service, he should start his prayer where he finds the imām (h. 11). The position which the imām occupies in relation to the congregation is explained in h. 12—14. There is no harm if a wall intervenes between the imām and the congregation (h. 15).

1 Abū Mūsā said,
The Prophet, ^{peace and blessings of Allah be on him,} fell ill and his illness became severe; so he said: "Tell Abū Bakr that he should lead the prayer for the people."¹.... So the messenger came to him, and he (Abū Bakr) led the prayer for the people in the lifetime of the Prophet, ^{peace and blessings of Allah be on him.}

(B. 10 : 46.)

2 Abū Mas'ūd said,
The Messenger of Allāh, ^{peace and blessings of Allah be on him,} said :

"The man who knows most the Book of Allāh shall act as imām of a people;² and if there are persons equal in their knowledge of the Qur'ān, then he who has greater knowledge of

۱- عَنْ أَبِي مُوسَى قَالَ مَرِضَ

النَّبِيُّ ﷺ فَأَشَدَّ مَرَضُهُ فَقَالَ

مَرُّوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ

..... فَأَتَاهُ الرَّسُولُ فَصَلَّى بِالنَّاسِ

فِي حَيَوَةِ النَّبِيِّ ﷺ ☆

۲- عَنْ أَبِي مَسْعُودٍ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ يَوْمَ الْقَوْمِ أَقْرَاهُمْ

لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي

الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسَّنَةِ

¹ While alive, the Holy Prophet himself acted as imām and led the prayers. During his last illness he became too weak to leave his bed and to go out to pray in congregation; so he directed that Abū Bakr should lead the prayers. This ḥadīth, along with the Holy Prophet's practice, is conclusive proof that the man who held the highest place of honour in the community on account of his righteousness acted as imām, for after the Holy Prophet Abū Bakr was admittedly the most excellent of his followers.

² Evidently what is meant is excellence in knowledge of the Holy Qur'ān, not merely its recitation.

the Sunna; and if they are equal in their knowledge of the Sunna, then he who is first in *hijra*;³ and if they are equal in *hijra*, then he who is older in years; and a man shall not lead another in prayer in the place where he (the latter) is in authority,⁴ and no one shall occupy the place of honour in another man's house except with his permission."

(M-Msh. 4 : 26.)

3 Ibn 'Abbās said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said :

"The most virtuous among you shall deliver the *adhān*, and those having most knowledge of the Qur'ān shall act as imāms."⁵

(AD-Msh. 4 : 26.)

4 Ibn 'Umar said,
When the first emig-

فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً
فَأَقْدَمُهُمْ هِجْرَةً فَإِنْ كَانُوا فِي
الهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِنًا وَلَا
يُؤْمِنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ
وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى
تَكْرِيمَتِهِ إِلَّا بِإِذْنِهِ ☆

٣- عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ
اللَّهِ ﷺ لِيُؤْذِنَ لَكُمْ خِيَارُكُمْ
وَلِيُؤْمَمَّكُمْ قُرَّاءُكُمْ ☆

٤- عَنْ ابْنِ عُمَرَ قَالَ لَمَّا قَدِمَ

³ Precedence in *hijra* was an indication of precedence in sacrifices for Islam.

⁴ Thus the master of the house or the imām of a particular mosque has a greater right to lead the prayers there than a mere visitor.

⁵ The mu'adhdhin and the imām, the two office-bearers of the mosque, are thus to be chosen for their moral excellence and knowledge of the Qur'ān.

rants came to 'Uṣba, a place in Qubā', before the coming of the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} Sālim, the slave of Abū Hudhaifa, used to act as their imām, and he had the greatest knowledge of the Qur'ān.⁶

(B. 10 : 54)

5 'Ubaid Allāh reported that He entered upon 'Uthmān ibn 'Affān and he was then besieged (by the rebels). He said, Thou art the imām of the people' and to thee has happened what thou seest, and the rebel imām leads our prayers and we consider this to be a sin. He said, Prayer is the best of things which people do; so when people do a good work, do thou also do the good with them, and when they do evil, do thou shun their evil.

(B. 10 : 56.)

الْمُهَاجِرُونَ الْأُولُونَ الْعَصَبَةَ مَوْضِعًا
بِقَبَاءِ قَبْلِ مَقْدَمِ رَسُولِ اللَّهِ ﷺ
كَانَ يُؤْمَهُمْ سَالِمٌ مَوْلَى أَبِي حَذِيفَةَ
وَكَانَ أَكْثَرُهُمْ قُرْآنًا ☆

هـ عَنْ عُبَيْدِ اللَّهِ أَنَّهُ دَخَلَ عَلَى
عُثْمَانَ بْنِ عَفَّانَ وَهُوَ مُحْصُورٌ
فَقَالَ إِنَّكَ إِمَامُ عَامَّةٍ وَنَزَلَ بِكَ
مَا تَرَى وَيُصَلِّي لَنَا إِمَامٌ فِتْنَةٌ
وَنَتَحَرَّجُ فَقَالَ الصَّلَاةُ أَحْسَنُ
مَا يَعْمَلُ النَّاسُ فَإِذَا أَحْسَنَ النَّاسُ
فَاحْسِنْ مَعَهُمْ وَإِذَا أَسَاءُوا
فَاجْتَنِبْ إِسَاءَتَهُمْ ☆

⁶ A slave became the imām because he excelled others in knowledge.

6 Abū Huraira said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said :

“Jihād is incumbent on you under every commander whether he is virtuous or wicked, even though he be guilty of heinous sins; and prayer is incumbent on you behind every Muslim whether he is virtuous or wicked, even though he be guilty of heinous sins;’ and the holding of a (funeral) service on every Muslim is incumbent on you whether he is virtuous or wicked, even though he be guilty of heinous sins.”

(AD-Msh. 4 : 26.)

7 Anas reported that
The Prophet, peace and
blessings
of Allāh be
on him, left Ibn Umm
Maktūm after him to act as
imām of the people, and he

٦- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ الْجِهَادُ وَاجِبٌ
عَلَيْكُمْ مَعَ كُلِّ أَمِيرٍ بَرًّا كَانَ أَوْ
فَاجِرًا وَإِنْ عَمِلَ الْكَبَائِرَ
وَالصَّلَاةُ وَاجِبَةٌ عَلَيْكُمْ خَلْفَ
كُلِّ مُسْلِمٍ بَرًّا كَانَ أَوْ فَاجِرًا
وَإِنْ عَمِلَ الْكَبَائِرَ وَالصَّلَاةُ
وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ بَرًّا كَانَ
أَوْ فَاجِرًا وَإِنْ عَمِلَ الْكَبَائِرَ ☆

٧- عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ
اسْتَخْلَفَ ابْنَ أُمِّ مَكْتُومٍ

’ No one can be chosen as imām for carrying on jihād or for leading prayers unless he possesses the requisite qualifications, and, therefore, a man who is guilty of heinous sins cannot be chosen for either purpose. But if such a

was a blind man.

(AD. 2 : 64.)

يَوْمَ النَّاسِ وَ هُوَ أَعْمَى ☆

8 It is reported about Umm Waraqa who had learned the Qur'an by heart that

The Prophet, ^{peace and blessings of Allah be on him,} commanded her that she should act as imām of the people of her house, and she had a mu'adhdhin and she used to act as imām of the people of her house.⁸

(Ah. VI, 405.)

أ- عَنْ أُمِّ وَرَقَةَ وَ كَانَتْ قَدْ

جَمَعَتِ الْقُرْآنَ وَ كَانَ النَّبِيُّ ﷺ

قَدْ أَمَرَهَا أَنْ تَتَوَّمَّ أَهْلَ دَارِهَا

وَ كَانَ لَهَا مُؤَذِّنٌ وَ كَانَتْ تَتَوَّمُّ

أَهْلَ دَارِهَا ☆

9 Abū Huraira reported that The Messenger of Allāh,

^{peace and blessings of Allah be on him,} said :

" When one of you leads the prayer for the people, he should lighten it, for among them is the weak one and the sick one and the old one ; and when one

9- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ

اللَّهِ ﷺ قَالَ إِذَا صَلَّى أَحَدُكُمْ

لِلنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمْ

الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ وَ

man is chosen by mistake or if he commits such a sin after he has been chosen, he must be followed so long as he is not removed from that office, as no organization can be maintained otherwise.

⁸ This shows that a woman may act as imām. There is nothing to show that there were no males among the people of her house ; on the other hand, it is clearly stated that she had a mu'adhdhin who was evidently a male.

of you prays alone, he may lengthen (it) as he likes." (B. 10 : 62.)

إِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ

مَا شَاءَ ☆

10 Barā' said,
It was the practice that when the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} said *sami'allāhu li-man ḥamidahū*, none of us bent down his back (for falling down in prostration) until the Prophet, ^{peace and blessings of Allāh be on him,} fell down in prostration, and then we fell down in prostration after him." (B. 10 : 52.)

١٠- عَنْ الْبَرَاءِ قَالَ كُنَّا

رَسُولُ اللَّهِ ﷺ إِذَا قَالَ سَمِعَ اللَّهُ

لِمَنْ حَمِدَهُ لَمْ يَخْنُ أَحَدٌ مَنَاظَهَرَهُ

حَتَّى يَقَعَ النَّبِيُّ ﷺ سَاجِدًا ثُمَّ

نَقَعَ سُجُودًا بَعْدَهُ ☆

11 Abū Huraira said,
The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} said :

"When you come to prayer, and we have fallen down in prostration, fall down in prostration and do not count it as anything, and whoever joins in one rak'a joins the prayers." "

(AD-Msh. 4 : 28.)

١١- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ إِذَا جِئْتُمْ إِلَى

الصَّلَاةِ وَنَحْنُ سُجُودٌ فَاسْجُدُوا

وَلَا تَعُدُّوهُ شَيْئًا وَ مَنْ أَدْرَكَ

رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ ☆

* If a man joins the congregational service in sajda, it should not be counted as a rak'a, from which it follows that if he joins it in rukū', it shall be counted as a rak'a.

12 Samura said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, com-
manded us that when we
were three, one of us
should stand in the front.

(Tr-Msh. 4 : 25.)

١٣- عَنْ سُمَرَةَ قَالَ أَمَرَنَا
رَسُولُ اللَّهِ ﷺ إِذَا كُنَّا ثَلَاثَةً
أَنْ يَتَقَدَّمَ أَحَدُنَا ☆

13 Abū Huraira said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, said :

“Keep the imām in the
middle and close the open-
ings.”¹⁰ (AD-Msh. 4 : 24.)

١٤- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ تَوَسَّطُوا الْإِمَامَ
وَسُدُّوا الْخَلَلَ ☆

14 Ibn ‘Abbās said,
I said my prayers
with the Prophet, peace and
blessings
of Allah be
on him, on a certain night
and I stood on his left, and
the Messenger of Allāh,
peace and blessings
of Allah be on him, took hold of
my head from behind me
and placed me on his right

١٥- عَنْ ابْنِ عَبَّاسٍ قَالَ صَلَّيْتُ
مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فَقُمْتُ
عَنْ يَسَارِهِ فَأَخَذَ رَسُولُ اللَّهِ ﷺ
بِرَأْسِي مِنْ وَرَائِي فَجَعَلَنِي عَنْ

¹⁰ Hq. 12, 13 give the position of the imām. He should stand in the front, forming a row by himself, and he should also be in the middle, so that the rows behind him should have an equal number of men on his right and left.

hand, then he said prayers.¹¹

(B. 10 : 77.)

بَيِّنَهُ فَصَلَّى ☆

15 'Ā'isha said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, used to
say his prayers at night in
his enclosure, and the wall
of the enclosure was low,
so the people saw the
person of the Prophet,
peace and blessings
of Allah be on him (standing in
prayers), and some people
got up and followed him
in his prayers.¹²

(B. 10 : 80.)

١٦- عَنْ عَائِشَةَ قَالَتْ كَانَ
رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ فِي
حُجْرَتِهِ وَجِدَارُ الْحُجْرَةِ قَصِيرٌ
فَرَأَى النَّاسُ شَخْصَ النَّبِيِّ ﷺ
فَقَامَ أَنَاسٌ يُصَلُّونَ بِصَلَوَتِهِ ☆



¹¹ If there are only two men in a congregational service, they should stand in the same row, the imām standing on the left. If, however, a third man joins later, either the imām should go forward and stand in front, or the first follower should step behind, forming with the new-comer a row behind the imām.

¹² This was the Holy Prophet's tahajjud prayer in the mosque during Ramadẓān. The enclosure was made of mats. The ḥadīth shows that there is no harm if anything intervenes between the imām and the congregation.

CHAPTER IX

INSTITUTION OF PRAYER

1. "Recite that which has been revealed to thee of the Book, and establish prayer; surely prayer keeps one away from indecency and evil" (29 : 45).

2. "And establish prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds: this is a reminder to the mindful" (11 : 114).

3. "Establish prayer, from the declining of the sun till the darkness of the night, and the morning recitation, surely the morning recitation is witnessed" (17 : 78).

4. "Surely prayer is a timed ordinance for the believers" (4 : 103).

5. "Guard (your) prayers and the most excellent prayer, and stand up truly obedient to Allāh" (2 : 238).

6. "Woe to the praying ones, who are unmindful of their prayers, who pray to be seen, and withhold alms" (107 : 4-7).

In this chapter I have collected the ḥadīth relating to the times of prayer and other external circumstances relating to it, while the prayer-service itself is dealt with in the next chapter.

Prayer was made an institution by Islām. It was not left to individual choice to resort to prayer when and how one liked. The order to establish prayer as an institution is very frequent in the Holy Qur'ān, the first three verses quoted above being given as an example. The purification of the mind is the great aim (vv. 1, 2; ḥḥ. 1, 2), which is attained by resorting to the remembrance of Allāh time after time in the midst of one's worldly pursuits. The spirit to serve humanity is also imbibed through prayer; and unless that spirit is imbibed, prayer is simply a show (v. 6). The times of prayer were fixed by Divine ordinance (v. 4). There is a continuity in prayer from the declining of the sun till the darkness of the night (v. 3)—early afternoon, late afternoon, after sunset and early hours of the night (ḥ. 3)—and then there is a break till dawn (v. 3), which is the time of the fifth prayer (ḥ. 3).

To say prayer purposely when the sun is rising, or when it is setting, is prohibited (ḥ. 5). The two afternoon prayers and the two early night prayers may be combined (ḥ. 6). The morning and the late afternoon prayer must not be missed on any account (ḥ. 7). When a prayer has been unavoidably missed (ḥ. 8), or when one forgets the saying of a prayer (ḥ. 9), the prayer must be said at the first opportunity. It is undesirable to sleep before the 'Ishā' prayer or engage in unnecessary talk after it (ḥ. 10). Everything must be avoided which may distract one's attention from prayer (ḥ. 11-13). One must not hurry for prayer, for it would destroy the calm of mind which is so essential for prayer (ḥ. 14); nor should one when taking food make haste and leave his food for the sake of prayer (ḥ. 15). Prayer may be said even when riding (ḥ. 16), in a boat or a railway carriage. As regards dress, a man may wear any dress that he can afford or that is convenient for him, and prayer may be said even in knickers and shirt (ḥ. 17). It is not proper for any one to pass in front of the man who is praying (ḥ. 18), and a *sutra* may be set up when prayer is said in an open place.

1 Abū Huraira reported that
He heard the Messenger
of Allāh, peace and blessings
of Allāh be on him,
say:

"Tell me if there is a stream at the door of one of you, in which he bathes five times every day, what dost thou say, will it leave anything of his dirt?"

They said, It would not leave anything of his dirt.
He said:

"This is the likeness of the five prayers, with which

١- عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ

اللَّهِ ﷺ يَقُولُ أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا

بَبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ

يَوْمٍ خَمْسًا مَا تَقُولُ ذَاكَ

يُبْقِي مِنْ دَرَنِهِ قَالُوا لَا يَبْقَى مِنْ

دَرَنِهِ شَيْئًا قَالَ فَذَلِكَ مَثَلُ

الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهَا

Allāh blots out (all) faults.”¹ (B. 9 : 6.)

الْخَطَايَا ☆

2 Anas reported The Prophet, peace and blessings of Allāh be on him, said :

“When one of you says prayers, he holds confidential intercourse with his Lord.”² (B. 9 : 8.)

٢- عَنْ أَنَسٍ قَالَ النَّبِيُّ ﷺ

إِنْ أَحَدُكُمْ إِذَا صَلَّى يُنَاجِي رَبَّهُ ☆

3 Ibn ‘Abbās said, The Messenger of Allāh, peace and blessings of Allāh be on him, said :

“Gabriel acted as imām for me twice in the (Sacred) House ; so he said the Zuḥr prayer with me when the sun had declined from the meridian and (the shadow) was the measure of a thong, and he said the Aṣr prayer with me when the shadow of everything was the like of it, and he said the Maghrib prayer

٣- عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ

اللَّهِ ﷺ آمَنِي جِبْرِيلُ عِنْدَ

الْبَيْتِ مَرَّتَيْنِ فَصَلَّى بِي الظُّهْرَ

حِينَ زَالَتِ الشَّمْسُ وَكَانَتْ

قَدَرُ الشِّرَاكِ وَصَلَّى بِي الْعَصْرَ

حِينَ صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ وَ

¹ This ḥadīth should be interpreted in the light of the Qur’ān which says as quoted in the heading: “Prayer keeps one away from indecency and evil” (v. 1). By the blotting out of faults is therefore meant curbing the tendency to go against Divine injunctions. The man, who feels himself in the Divine presence five times a day, has his mind purified of all dross, just as the bather is purified of physical dirt.

² That is the essence of prayer; a man should feel when praying that he is alone before his Maker, and he should open his mind to Him in its fulness.

with me when one who fasts breaks the fast, and he said the 'Ishā' prayer with me when redness in the horizon had disappeared, and he said the Fajr prayer with me when food and drink are prohibited to one who fasts. When it was the next day, he said with me the Zuh̄r prayer when the shadow (of a thing) was the like of it, and he said with me the 'Aṣr prayer when the shadow (of a thing) was its double, and he said with me the Maghrib prayer when one who fasts breaks the fast, and he said with me the 'Ishā' prayer when one-third of the night had passed, and he said with me the Fajr prayer when the dawn was bright. Then he turned to me and said, O Muḥammad! This is the

صَلَّى فِي الْمَغْرِبِ حِينَ أَفْطَرَ
الصَّائِمُ وَصَلَّى فِي الْعِشَاءِ حِينَ
غَابَ الشَّفَقُ وَصَلَّى فِي الْفَجْرِ حِينَ
حُرِّمَ الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ
فَلَمَّا كَانَ الْغَدُ صَلَّى فِي الظُّهْرِ حِينَ
كَانَ ظِلُّهُ مِثْلَهُ وَصَلَّى فِي الْعَصْرِ
حِينَ كَانَ ظِلُّهُ مِثْلَيْهِ وَصَلَّى
فِي الْمَغْرِبِ حِينَ أَفْطَرَ الصَّائِمُ وَ
صَلَّى فِي الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ وَ
صَلَّى فِي الْفَجْرِ فَاسْفَرَّتْ ثُمَّ انْتَفَتَحَ إِلَى
فَقَالَ يَا مُحَمَّدُ هَذَا وَقْتُ الْأَنْبِيَاءِ
مِنْ قَبْلِكَ وَالْوَقْتُ مَا بَيْنَ هَذَيْنِ

time of the prophets before thee, and the time is between these two times.”³

(AD., Tr-Msh. 4 : 1.)

4 Ibn ‘Abbās reported that The Prophet, ^{peace and blessings of Allah be on him,} forbade prayer after the morning prayer till the sun brightens, and after ‘Aṣr till it sets.⁴

٤- عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ

نَهَى عَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى

تُشْرِقَ الشَّمْسُ وَبَعْدَ الْعَصْرِ حَتَّى

(B. 9 : 30.)

تَقْرُبَ ☆

5 Ibn ‘Umar said, The Messenger of Allāh, ^{peace and blessings of Allah be on him,} said :

٥- عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ

“Do not purposely seek

اللَّهِ ﷻ لَا تَحَرَّوْا بِصَلَاتِكُمْ

³ This is a comprehensive ḥadīth relating to the times of prayer. It further shows that the mode of prayer, the rak’as and the time thereof were taught to the Holy Prophet by Divine revelation, as it was Gabriel who led the prayers and the Holy Prophet followed him. Gabriel pointed out the time-limits within which different prayers could be said. The different times thus are : Zuhr—when the sun begins to decline till ‘Aṣr; ‘Aṣr—when the sun is about midway on its course to setting till it begins to set; Maghrib—after the sun sets till the disappearance of the red glow in the west; ‘Ishā’—after the disappearance of the red glow till midnight (as other ḥadīth show); Fajr—after dawn till sunrise. Where the days are too short, the Zuhr and the ‘Aṣr prayers may be combined, and where the nights are too short, the Maghrib and the ‘Ishā’ may be combined (h. 6). Where the days or nights extend over 24 hours, the times of prayer may be fixed in accordance with the times of work and rest. Thus the morning prayer may be said on rising from sleep, the Maghrib and the ‘Ishā’ when going to bed, and the Zuhr and the ‘Aṣr in the middle of the day’s work.

⁴ The Fajr prayer is the last prayer of the night, and the ‘Aṣr the last prayer of the day. As h. 7 shows, these two prayers are given a special importance.

in your prayer the rising of the sun or the setting of it.”⁵ (B. 9 : 30.)

6 Ibn ‘Abbās reported that The Prophet, peace and blessings of Allāh be on him, said prayers in Madīna seven (rak‘as) and eight (rak‘as) *Zuhr* and ‘*Aṣr* and *Maghrib* and ‘*Ishā*.”⁶ (B. 9 : 12.)

7 *Faḍzāla* said, The Messenger of Allāh, peace and blessings of Allāh be on him, taught me, and there was in what he taught me (the command): “And be mindful of the five prayers.” He said, I said, These hours are such that I have (other)

طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا ☆

٦- عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ صَلَّى بِالْمَدِينَةِ سَبْعًا وَثَمَانِيًا الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ ☆

٧- عَنْ فَضَالَةَ قَالَ عَلَّمَنِي رَسُولُ اللَّهِ ﷺ فَكَانَ فِيمَا عَلَّمَنِي وَحَافِظٌ عَلَى الصَّلَوَاتِ الْخَمْسِ قَالَ قُلْتُ إِنَّ هَذِهِ سَاعَاتٌ لِي فِيهَا

⁵ What is forbidden is the commencing of prayer purposely when the sun is setting or when it is rising. If, however, a man begins his prayer before the setting of the sun, and it begins to set when he is still praying, he should finish his prayer. Similarly in the case of the rising of the sun. The prohibition aims at avoiding resemblance with sun-worshippers.

⁶ This *ḥadīth* allows the combining of *Zuhr* with ‘*Aṣr* prayer and that of *Maghrib* with ‘*Ishā*. According to another *ḥadīth* (Aḥ. I, 223), the Holy Prophet did this when there was “neither danger nor rain,” and he did this so that “his *umma* may not be in difficulty.” This shows that the prayers spoken of may be combined in case of danger or rain, and even when there is no such reason. The combined prayers may be said at either prayer time. In combining prayers the *sunna* that fall between the two prayers are dropped.

business to attend to therein, so command me something comprehensive so that when I have done it, it should suffice me. He said : "Be mindful of the two 'Aṣr prayers." This was not known in our idiom. So I said, what are the two 'Aṣr prayers? He said : "A prayer before the rising of the sun and a prayer before the setting of it."

(AD. 2 : 2.)

8 Jābiṣ[†] reported that 'Umar ibn al-Khaṭṭāb came on the day of the Ditch[‡] after the sun had set, and he began to abuse the unbelieving Quraish. He said, O Messenger of Allāh ! I could not manage to say the 'Aṣr prayer

أَشْغَالٌ فَمَرَّنِي بِأَمْرِ جَامِعٍ إِذَا أَنَا
فَعَلْتُهُ أَجْزَأُ عَنِّي فَقَالَ حَافِظٌ عَلَى
الْعَصَرَيْنِ وَمَا كَانَتْ مِنْ لُغْتِنَا
فَقُلْتُ وَمَا الْعَصْرَانِ فَقَالَ صَلَاةٌ
قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٌ قَبْلَ
غُرُوبِهَا ☆

٨- عَنْ جَابِرِ بْنِ عُمَرَ بْنِ الْخَطَّابِ
جَاءَ يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَبَتْ
الشَّمْسُ فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ
قَالَ يَا رَسُولَ اللَّهِ مَا كَذْتُ أُصَلِّيَ

[†] The ḥadīth does not mean that only two prayers are sufficient. It only lays stress on their special importance. Or, perhaps the man found it difficult to attend the congregational prayer five times daily, and he was told to be mindful specially of these two prayers and not to miss them in congregation.

[‡] Also known as the battle of Aḥzāb or Confederates, which took place in 5 A.H.

until the sun was about to set. The Prophet, ^{peace and blessings of Allāh be on him,} said : "I call Allāh to witness that I (too) have not said it." Then we got up towards Buṭḥān, and he performed ablutions for prayer, and we too performed ablutions for it, and he said the 'Aṣr (prayer) after the sun had set, and after that he said the Maghrib (prayer)."

(B. 9 : 36.)

9 Anas reported on the authority of the Prophet, ^{peace and blessings of Allāh be on him,} (who) said :

"Whoever forgets (the saying of) a prayer, let him say the prayer when he remembers it; there is no atonement for it but this, 'Establish the prayer for My remembrance'." ¹⁰

(B. 9 : 37.)

الْعَصْرَ حَتَّى كَادَتِ الشَّمْسُ
تَغْرُبُ قَالَ النَّبِيُّ ﷺ وَاللَّهِ
مَا صَلَّيْتُهَا فَقُمْنَا إِلَى بَطْحَانَ
فَتَوَضَّأَ لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا
فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتْ
الشَّمْسُ ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ ☆

٩- عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ
مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَ
لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ أَقِمِ
الصَّلَاةَ لِذِكْرِي ☆

* When the prayer-time is missed unavoidably, it may be said even after the time for it has passed.

¹⁰ A long ḥadīth is narrated by Bukhārī, showing that when sleep overcomes a person, and he misses the prayer at the right time, he should say it when he gets up (B. 9 : 35).

10 Abū Barza reported that The Messenger of Allāh, peace and blessings of Allah be on him, disliked sleeping before the 'Ishā' (prayer) and conversation after it.¹¹ (B. 9 : 23.)

١٠- عَنْ أَبِي بَرْزَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا ☆

11 Anas said, 'Ā'ishā had a figured curtain of red wool, with which she had covered a side of her apartment. The Prophet, peace and blessings of Allah be on him, said : "Remove from us thy curtain, for its figures come before me in my prayers."¹²

(B. 8 : 15.)

١١- عَنْ أَنَسٍ قَالَ كَانَ قَرَامٌ لِعَائِشَةَ سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا فَقَالَ النَّبِيُّ ﷺ أَمِطِي عَنْ قَرَامِكَ هَذَا فَإِنَّهُ لَا تَزَالُ تَصَاوِيرُهُ تَعْرِضُ فِي صَلَاتِي ☆

12 'Ā'ishā said, I asked the Messenger of Allāh, peace and blessings of Allah be on him, about casting side glances in prayer. He said :

١٢- عَنْ عَائِشَةَ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْإِلْتِفَاتِ

¹¹ He disliked it, because one who went to sleep before he said the prayer might miss the prayer altogether ; and because he wanted prayer to be the last act before going to bed, so that he should go to bed with a prayerful mind.

¹² In order to apply the mind fully to prayer, it was necessary that there should be nothing, even in the environment, which should lead the mind away from it. That is also the reason why the mosque should be a simple structure.

"That is a snatching from the prayer of the servant, which the devil snatches away by deceit."¹³

(B. 10 : 93.)

فِي الصَّلَاةِ فَقَالَ هُوَ اخْتِلَاسٌ
يَخْتَسِمُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ ☆

13 Zainab, wife of 'Abd Allāh ibn Mas'ūd, said,

The Messenger of Allāh, peace and blessings of Allāh be on him, said to us :

"When one of you goes to the mosque, let her not use scent."¹⁴

(M-Msh. 4 : 23.)

١٣- عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ
ابْنِ مَسْعُودٍ قَالَتْ قَالَ لَنَا رَسُولُ
اللَّهِ ﷺ إِذَا شَهِدْتَ إِحْدَاكُمُ
الْمَسْجِدَ فَلَا تَمَسَّ طِيبًا ☆

14 Abū Qatāda said, While we were saying our prayers with the Prophet, peace and blessings of Allāh be on him, he suddenly heard noise of (running) people. When he finished the prayer, he said, "What was the matter with you?"

١٤- عَنْ أَبِي قَتَادَةَ قَالَ
بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ
ﷺ إِذْ سَمِعَ جَلْبَةَ رِجَالٍ فَلَمَّا
صَلَّى قَالَ مَا شَأْنُكُمْ

¹³ Casting side glances would undoubtedly divert the attention from prayer, and this is not desirable. This is called a snatching away by the devil.

¹⁴ This order is also meant as a precaution against distraction. But scent was recommended on Fridays on account of the larger gatherings.

They said, We were hastening for the prayer. He said :

“Do not do so; when you come to prayer, you should be perfectly calm; then whatever part of it you overtake, say (it with the imām), and complete the part that has escaped you.”¹⁵ (B. 10 : 20.)

15 Ibn ‘Umar said,
The Prophet, peace and blessings of

Allah be on him, said :

“When one of you is taking food, let him not hasten until he satisfies his need, even though the iqāma for prayer has been recited.” (B. 10 : 42.)

16 Jābir said,
The Prophet, peace and blessings of

Allah be on him, used to say his prayers on his riding camel in

قَالُوا اسْتَعْجَلْنَا إِلَى الصَّلَاةِ قَالَ
فَلَا تَفْعَلُوا إِذَا آتَيْتُمُ الصَّلَاةَ
فَعَلَيْكُمْ السَّكِينَةُ فَمَا أَدْرَكْتُمْ
فَصَلُُّوا وَمَا فَاتَكُمْ فَآتَمُّوا ☆

١٥- عَنْ ابْنِ عُمَرَ قَالَ قَالَ

النَّبِيُّ ﷺ إِذَا كَانَ أَحَدُكُمْ عَلَى
الطَّعَامِ فَلَا يَعْجَلْ حَتَّى يَقْضِيَ
حَاجَتَهُ مِنْهُ وَإِنْ أُقِيمَتِ الصَّلَاةُ ☆

١٦- عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ

ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ

¹⁵ Everything which disturbs the calm of mind, should be avoided, as this would be inconsistent with a prayerful attitude. Muslims need a calm atmosphere within and without the mosque, and this is the reason why they resent music before mosques.

whichever direction it turned with him ; but when he intended to say the obligatory prayer, he got down and faced towards the Qibla.¹⁶ (B. 8 : 31.)

تَوَجَّهَتْ بِهِ فَأَذًا أَرَادَ الْفَرِيضَةَ
نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ ☆

17 Abū Huraira said,
A man got up before
the Prophet, peace and blessings
of Allah be on him,
and asked him about pray-
ing in one garment. He
said : “ Can every one of
you get two garments ? ”
Then a man asked ‘Umar,
and he said, When Allāh
gives ample, then you should
use amply ; a man wore his
garments, a man prayed
in a waist-wrapper and
an outer garment, in a
waist-wrapper and a shirt,
in a waist-wrapper and a

١٧ عَنْ أَبِي هُرَيْرَةَ قَالَ قَامَ
رَجُلٌ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنْ
الصَّلَاةِ فِي الثَّوبِ الْوَاحِدِ فَقَالَ
أَوْ كُلِّكُمْ يَجِدُ ثَوْبَيْنِ ثُمَّ سَأَلَ
رَجُلٌ عُمَرَ فَقَالَ إِذَا وَسَّعَ اللَّهُ
فَاَوْسَعُوا جَمَعَ رَجُلٌ عَلَيْهِ ثِيَابَهُ
صَلَّى رَجُلٌ فِي إِزَارٍ وَرَدَاءٍ
فِي إِزَارٍ وَفَقِصٍّ فِي إِزَارٍ وَقَبَاءٍ

¹⁶ This could be done in the case of a camel or a horse. A man who is in a boat or in a railway carriage should turn his face to the nearest direction to Qibla in the first instance, but he is not required to continue changing the direction as the boat or the railway changes its direction.

cloak, in trousers and outer garment, in trousers and a shirt, in trousers and a cloak, in knickers and a cloak, in knickers and a shirt, and I think he said, in knickers and an outer garment.¹⁷ (B. 8 : 9.)

فِي سَرَاوِيلَ وَرِدَاءٍ فِي سَرَاوِيلَ
وَقَيْصٍ فِي سَرَاوِيلَ وَقَبَاءٍ فِي
تُبَّانٍ وَقَبَاءٍ فِي تُبَّانٍ وَقَيْصٍ
قَالَ وَاحْسِبُهُ قَالَ فِي تُبَّانٍ
وَرِدَاءٍ ☆

18 Abū Juhaim said,
The Messenger of
Allāh, ^{peace and blessings}
_{of Allāh be on him,} said :

“Did the passer in front
of one who is praying know
what burden is on him, it
would be better for him to
wait for forty (days) than
that he should pass in front
of him.”¹⁸ (B. 8 : 101.)

١٨- قَالَ أَبُو جُهَيْمٍ قَالَ رَسُولُ
اللَّهِ ﷺ لَوْ يَعْلَمُ الْمَارِيَنَّ يَدِي
الْمُصَلِّيَ مَاذَا عَلَيْهِ لَكَانَ أَنْ
يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ
يَمُرَّ بَيْنَ يَدَيْهِ ☆

¹⁷ A man must be decently dressed according to his means. Any dress, that is regarded as decent in society, is looked upon as decent for prayers.

¹⁸ This is forbidden, because by so doing a man would distract the attention of the person who is praying. The Holy Prophet set up a *sutra*—a spear or a staff, etc.—in front of him when praying in an open place (B. 8 : 90).

CHAPTER X

PRAYER-SERVICE

1. "O you who believe! Do not go near prayer when you are intoxicated until you know what you say" (4 : 43).

2. "And when you journey in the earth, there is no blame on you if you shorten the prayer" (4 : 10).

3. "And when thou art amongst them and ledest them in prayer, let a party of them stand up with thee.....then when they have prostrated themselves, let them go to your rear, and let another party who have not prayed come forward and pray with thee" (4 : 102).

4. "And they who pass the night prostrating themselves before their Lord and standing" (25 : 64).

5. "Thou wilt see them bowing down, prostrating themselves, seeking grace from Allāh and pleasure" (48 : 29).

6. "O you who believe! Bow down and prostrate yourselves and serve your Lord" (22 : 77).

7. "Those who remember Allāh, standing and sitting" (3 : 190).

Every prayer-service consists of two, three or four units (ḥ. 1), the unit being called a *rak'a* (lit., *an act of bowing*) which consists of *qiyām* (standing), *rukū'* (bowing of the head and body), *sajda* (prostration) and *jalsa* or *qa'da* (sitting), in the order in which they are mentioned. These are all the worshipful positions which a man can adopt, and they are mentioned in the Holy Qur'ān in different places, not of course in this order (vv. 3—7.) It will be noted that after giving the number of *rak'as* in a particular prayer it is added, "and after it two *rak'as*" (ḥ. 1). This latter is the supererogatory part (*nafl*), which is said singly and is commonly known as *sunna* (the Prophet's practice), as distinguished from the congregational prayer which is called *maktūba* (obligatory) (H. vii : 4), and is commonly known as *farḍ*. There is perfect agreement in the whole Muslim world as to the number of *rak'as* in the congregational service. In the case of prayers consisting of four *farḍ* *rak'as*, the number of *rak'as* is halved when journeying, while the *sunna* may be dropped

altogether (v. 2; ĥ. 32). A full description of the different postures of the rak'a—a practical revelation to the Holy Prophet (Ĥ. ix : 3)—and the arrangement in which they follow each other are given in ĥ. 3. Further details relating to these postures are contained in ĥĥ. 4-7.

Every posture or change from one posture to another is connected with some kind of *dhikr*,* and the man who prays should know its significance (v. 1; ĥ. 8). The most frequently occurring *dhikr* in prayer is the *takbir* (*magnifying*), i.e., the utterance of *Allāhu Akbar* (Allāh is the Greatest). These words are uttered first when a man begins the prayer-service and then on every change from one position to another, except when he rises from *rukū'* (ĥ. 9). An additional *dhikr* after rising from *rukū'* is mentioned in ĥ. 19. After the first utterance of *Allāhu Akbar*, one or other of the *dhikrs* mentioned in ĥĥ. 10, 11 is uttered in a voice audible to oneself only. The latitude given in this matter shows that any other prayer may be added. It is, however, with the *Fātiḥa* that the service really opens (ĥ. 12). It is so essential to prayer that without it no prayer is acceptable (ĥ. 13). The recital of the *Fātiḥa* is followed by *Āmin*, which should be uttered in a loud voice when the *Fātiḥa* is recited in a loud voice (ĥ. 14). In the first two rak'as the *Fātiḥa* is followed by the recital of any portion of the Holy Qur'ān (ĥĥ. 15, 16). There are many forms of *dhikr* for *rukū'* and *sajda* (ĥĥ. 17, 18), to which any prayer in any language may be added, especially in *sajda*, in which state a person is enjoined to make most petitions, as he is nearest to God when he humbles himself most (ĥ. 21). In fact, the whole of the prayer-service is a petition to the Divine Being, and any prayer may be addressed in any position, so much so that the Holy Prophet used to address prayers even when reciting the Holy Qur'ān (ĥ. 18). Special intercessory prayers were offered on rising from *rukū'* (ĥ. 20). A 'prayer is also addressed in the respite between the two *sajdas* (ĥ. 22). Prayers are also offered in the sitting position (ĥĥ. 23-26). But like a petitioner who takes advantage of an opportunity for being heard, some sort of *dhikr* is resorted to even after the prayer is finished (ĥĥ. 28, 29). The service ends with *taslīm* (ĥ. 27).

Some points of minor importance are added at the end. The first relates to the procedure to be adopted when a mistake is made through forgetfulness (ĥĥ. 30, 31); the second to prayer when journeying and to the duration of the journey (ĥĥ. 32, 33).

* *Dhikr* means literally *remembrance*, and in relation to prayer it includes all utterances regarding the praise and glorification of God, recitations from the Holy Qur'ān and supplications to God.

1 Ibn 'Umar said,
 I prayed with the
 Messenger of Allāh, ^{peace and blessings}
 of Allāh be on him, when staying at
 home and when journeying;
 so he said the *Zuhr* prayer,
 when staying at home, four
rak'as and after it two
rak'as, and he said the '*Aṣr*
 prayer four *rak'as* and there
 was nothing after it, and
 he said the *Maghrib* prayer
 three *rak'as* and after it
 two *rak'as*, and he said the
 '*Ishā'* prayer four *rak'as*;
 and he said the *Zuhr*
 prayer, when journeying,
 two *rak'as* and after it two
rak'as, and the '*Aṣr* two
rak'as and there was
 nothing after it, and the
Maghrib three *rak'as* and
 after it two *rak'as*,

١- عَنْ ابْنِ عُمَرَ قَالَ صَلَّيْتُ
 مَعَ رَسُولِ اللَّهِ ﷺ فِي الْحَضَرِ
 وَالسَّفَرِ فَصَلَّى الظُّهْرَ فِي الْحَضَرِ
 أَرْبَعًا وَبَعْدَهَا رَكْعَتَيْنِ وَ
 صَلَّى الْعَصْرَ أَرْبَعًا وَلَيْسَ بَعْدَهَا
 شَيْءٌ وَصَلَّى الْمَغْرِبَ ثَلَاثًا وَ
 بَعْدَهَا رَكْعَتَيْنِ وَصَلَّى
 الْعِشَاءَ أَرْبَعًا وَصَلَّى فِي
 السَّفَرِ الظُّهْرَ رَكْعَتَيْنِ وَ
 بَعْدَهَا رَكْعَتَيْنِ وَ الْعَصْرَ
 رَكْعَتَيْنِ وَ لَيْسَ بَعْدَهَا
 شَيْءٌ وَالْمَغْرِبَ ثَلَاثًا وَ بَعْدَهَا

and the 'Ishā' two rak'as
and after it two rak'as.¹

رَكَعَتَيْنِ وَالْعِشَاءَ رَكَعَتَيْنِ وَ

(Aḥ. II, 90.)

☆ بَعْدَهَا رَكَعَتَيْنِ

2 'Aisha reported that

The Prophet, ^{peace} and of
^{blessings}

Allah be
on him, never omitted saying
four rak'as before Zuhr and
two rak'as before Fajr.²

٢- عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ

كَانَ لَا يَدَعُ أَرْبَعًا قَبْلَ الظُّهْرِ

(B. 19 : 34.)

☆ وَرَكَعَتَيْنِ قَبْلَ الْغَدَاةِ

3 Abū Huraira reported that
A man entered the

٣- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا

¹ Rak'a (from raka'a, he bent or bowed down), taken as meaning a single act of standing in prayer, is really a unit in the Islamic institution of prayer. It consists really of all the four possible worshipful positions, viz., standing, bowing down, prostration and sitting. Its full description is given in ḥ. 4. A man first stands in prayer, then bows down, then stands upright again, then falls down in prostration, then raises himself up and sits down, then falls down in prostration again and then raises himself up again. This is called one rak'a. After every two rak'as the sitting position is assumed for a longer time. The standing position is called *qiyām*, the bowing down *rukū'*, the prostration *sajda*, and the sitting position *jalsa* when it is a short sitting between the two *sajdas*, and *qa'da* when it is a longer sitting for reciting *tashahhud* after two rak'as or at the end of prayer. This ḥadīth contains full details of the number of rak'as for the different prayers with the exception of Fajr, which consists of two rak'as, but the statement made here that *nafl* or *sunna* rak'as were said during journeys is contradicted by Bukhārī (ḥ. 32).

² From the ḥadīth that have gone before it appears that he said two rak'as before Zuhr. It is, therefore, reasonable to conclude that sometimes he said two rak'as *sunna* and sometimes four.

mosque, and the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} was sitting in a corner of the mosque;he said, Teach me, O Messenger of Allāh! He said:

“When thou risest for the prayer, then perform the ablution in a right manner, then turn thy face towards the Qibla, then say *Allāhu Akbar*, then recite what thou canst afford of the Qur’ān, then bowdown until thou art at rest in bowing down (*rukū’*), then raise thyself up until thou art firm in the standing posture, then fall down in prostration until thou art at rest in prostration, then raise thyself up until thou art at rest in sitting, then fall down in prostration until thou art at rest in prostration, then raise thyself up until thou art at

دَخَلَ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ

جَالِسٌ فِي نَاحِيَةِ الْمَسْجِدِ..... فَقَالَ

عَلِّمْنِي يَا رَسُولَ اللَّهِ فَقَالَ إِذَا

قُمْتَ إِلَى الصَّلَاةِ فَاسْبِغِ الْوُضُوءَ

ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ ثُمَّ

اقْرَأْ بِمَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ

ثُمَّ ارْكَعْ حَتَّى تَطْمِئِنَّ رَاكِعًا ثُمَّ

ارْفَعْ حَتَّى تَسْتَوِيَ قَائِمًا ثُمَّ اسْجُدْ

حَتَّى تَطْمِئِنَّ سَاجِدًا ثُمَّ ارْفَعْ

حَتَّى تَطْمِئِنَّ جَالِسًا ثُمَّ اسْجُدْ

حَتَّى تَطْمِئِنَّ سَاجِدًا ثُمَّ ارْفَعْ

rest in sitting¹; and, according to one report, then raise thyself up until thou art firm in the standing posture; then do this in the whole of thy prayer."

(B. & M-M_{sh.} 4 : 10.)

4 Abū Ḥumaid al-Sā'idī said, I best guard the prayer of the Messenger of Allāh, peace and blessings of Allāh be on him, When he said *Allāhu Akbar*² I saw him raise his hands to his shoulders; and when he performed the rukū', he firmly held his two knees with his two hands, and he bent his back (levelling it with his head); then when he raised his head, he stood erect until every bone of the spine returned to its

حَتَّى تَطْمَئِنَّ جَالِسًا وَفِي رَوَايَةٍ
ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ قَائِمًا ثُمَّ
افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا ☆

٤- عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ
أَنَا كُنْتُ أَحْفَظُكُمْ لَصَلَاةِ رَسُولِ
اللَّهِ ﷺ رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ
يَدَيْهِ حَذَّ وَمَنْكَبَيْهِ وَإِذَا رَكَعَ
أَمَكَّنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ ثُمَّ
هَضَرَ ظَهْرَهُ فَإِذَا رَفَعَ رَأْسَهُ
اسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ

¹ This applies when two rak'as have been said.

² This is called *takbīr taḥrīma*, the first takbīr with which a person enters the state of prayer.

regular place; and when he performed the sajdah, he laid his fore-arms (on the ground), not spreading them out as a bed, nor contracting them (to his sides), and he made the tips of the toes of his two feet face towards the Qibla; and when he sat after (finishing) two rak'as, he sat on his left foot and made the right one stand erect; and when he sat after the last rak'a, he brought forward his left foot and made the other stand erect, and sat on his sitting-place.*

(B. 10 : 145.)

5 Sahl ibn Sa'd said,

Order was given to the people that in prayer a

مَكَانَهُ وَإِذَا سَجَدَ وَضَعَ يَدَيْهِ
غَيْرَ مُفْتَرَشٍ وَلَا قَابِضَهُمَا
وَأَسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ
رِجْلَيْهِ الْقِبْلَةَ فَإِذَا جَلَسَ فِي
الرَّكَعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ
الْيُسْرَى وَنَصَبَ الْيُمْنَى فَإِذَا
جَلَسَ فِي الرَّكَعَةِ الْآخِرَةِ قَدَّمَ
رِجْلَهُ الْيُسْرَى وَنَصَبَ الْآخِرَى
وَقَعَدَ عَلَى مَقْعَدَتِهِ ☆

هـ-عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ
كَانَ نَاسٌ يُؤْمَرُونَ أَنْ يَضَعَ

* In this state the left foot was brought forward to make himself more at ease, as the sitting after the last rak'a lasted longer. According to B. 10:145, when a person is unable to take a particular position he may take any other in which he finds himself comfortable.

man should place his right hand on his left fore-arm.*

(B. 10 : 87.)

الرَّجُلُ الْيَمْنَى عَلَى ذِرَاعِهِ

الْيُسْرَى فِي الصَّلَاةِ ☆

6 Ibn 'Abbās said,
The Prophet, peace and blessings of Allāh be on him, was commanded that he should perform sajda on seven members of the body, the forehead*, the two hands, the two knees and the two feet, and that he should not arrange hair nor garments (while praying).

(B. 10 : 133.)

٦- عَنْ ابْنِ عَبَّاسٍ قَالَ أُمِرَ

النَّبِيُّ ﷺ أَنْ تَسْجُدَ عَلَى سَبْعَةِ

أَعْضَاءٍ وَلَا يَكْفٍ شَعْرًا وَلَا

ثَوْبًا الْجَبْهَةَ وَالْيَدَيْنِ وَالرَّكْبَتَيْنِ

وَالرِّجْلَيْنِ ☆

7 Ibn 'Umar said,
When the Messenger of Allāh, peace and blessings of Allāh be on him, sat in *tashahhud**, he used to place his left hand on

٧- عَنْ ابْنِ عُمَرَ قَالَ كَانَ

رَسُولُ اللَّهِ ﷺ إِذَا قَعَدَ فِي

التَّشَهُّدِ وَضَعَ يَدَهُ الْيُسْرَى عَلَى

* This is the position of the hands in qiyām, whether the hands are placed on the breast or below the navel.

* Including the tip of the nose (B. 10 : 135).

* *Tashahhud* is the *dhikr* referred to in h. 23. It is so called because it ends with the *Kalima Shahāda*.

his left knee and his right
hand on his right knee."

(M-Msh. 4 : 15.)

رُكْبَتَهُ الْيُسْرَى وَوَضَعَ يَدَهُ

الْيَمْنَى عَلَى رُكْبَتِهِ الْيَمْنَى ☆

8 Anas reported on the
authority of the Prophet,

peace and blessings
of Allah be on him, (who said) :

"When a person is drowsy
in his prayers, let him go
to sleep until he knows
what he recites."¹⁰

(B. 4 : 53.)

٨- عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ

قَالَ إِذَا نَعَسَ فِي الصَّلَاةِ فَلْيَنَمْ

حَتَّى يَعْلَمَ مَا يَقْرَأُ ☆

9 Abū Huraira said,
When the Messenger of

Allāh, <sup>peace and blessings
of Allah be on him,</sup> got
up for prayer, he used

to say *Allāhu Akbar*
when he assumed qiyām;

٩- عَنْ أَبِي هُرَيْرَةَ يَقُولُ

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ

إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ

¹⁰ The same is the position of the hands when one sits between the two sajdās.

¹¹ This direction shows that the Holy Prophet wanted the people to know the significance of what they recited in their prayers. Mere repetition of words without understanding their meaning does not serve the real purpose of prayer. The recitations, which are essential in prayer-service, are so few that a child, as well as an adult, can learn their significance within three months. It may, however, be noted that some of the phrases, which are more frequently repeated in prayer, are understood by Muslims generally, whether they are educated or not, such as *Allāhu Akbar*, *Subḥāna Rabbiya-l-'Aẓīm*, etc. Moreover, the different postures are a great help in creating a prayerful mood.

then he said *Allāhu Akbar* when he bowed down for rukū'; then he said, "Allāh listens to him who praises Him", when he raised his back from rukū'; then he said while he was standing, "Our Lord, Thine is the praise"; then he said *Allāhu Akbar* when he fell down (in sajda); then he said *Allāhu Akbar* when he raised his head; then he said *Allāhu Akbar* when he performed the (second) sajda; then he said *Allāhu Akbar* when he raised his head; then he did this in the whole of his prayer until he finished it, and he said *Allāhu Akbar* when he rose from the sitting posture after two (rak'as¹¹).

(B. 10 : 117.)

ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ ثُمَّ يَقُولُ
 سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ حِينَ يَرْفَعُ
 صَلْبَهُ مِنَ الرَّكْعَةِ ثُمَّ يَقُولُ
 وَهُوَ قَائِمٌ رَبَّنَا لَكَ الْحَمْدُ ثُمَّ
 يُكَبِّرُ حِينَ يَهْوِي ثُمَّ يُكَبِّرُ
 حِينَ يَرْفَعُ رَأْسَهُ ثُمَّ يُكَبِّرُ
 حِينَ يَسْجُدُ ثُمَّ يُكَبِّرُ
 حِينَ يَرْفَعُ رَأْسَهُ ثُمَّ يَفْعَلُ
 ذَلِكَ فِي الصَّلَاةِ كُلِّهَا حَتَّى
 يَقْضِيَهَا وَ يُكَبِّرُ حِينَ يَقُومُ مِنْ

الْمُتْنَيْنِ بَعْدَ الْجُلُوسِ ☆

¹¹ This ḥadīth mentions the different adhkār to be uttered in the change from one posture to another. It will be noted that except for what is uttered in rising from rukū', *Allāhu Akbar* (Allāh is the Greatest) is uttered in all other changes including the one when a person enters the state of prayer.

10 Abū Huraira said,
The Messenger of

Allāh, peace and blessings of Allāh be on him, used to

remain silent between

the (opening) takbīr and

the recital (of the Qur'ān)

—I think, he said—a little.

I said, May my father and

my mother be thy sacrifice,

O Messenger of Allāh!

thy silence between the

takbīr and the recital, what

sayest thou (in that inter-

val)? He said, "I say :

'O Allāh! Keep faults as

distant from me as the east

is distant from the west;

O Allāh! cleanse me of

all faults as a white cloth

is cleansed of dirt; O

Allāh! wash away my faults

١٠- عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ

رَسُولُ اللَّهِ ﷺ يَسْكُتُ بَيْنَ

التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ اسْكَاتَةً

قَالَ أَحْسَبُهُ قَالَ هُنْدِيَّةٌ فَقُلْتُ بَابِي

أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ

اسْكَاتُكَ بَيْنَ التَّكْبِيرِ وَ بَيْنَ

الْقِرَاءَةِ مَا تَقُولُ قَالَ أَقُولُ

اللَّهُمَّ بَاعِدْ بَيْنِي وَ بَيْنَ خَطَايَا

كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ

وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا

كَمَا يَنْقَى الثَّوبُ الْأَبْيَضُ

مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْ خَطَايَا

with water and snow and hail."¹² (B. 10 : 89.)

بِالْمَاءِ وَالثَّالِجِ وَالْبَرَدِ ☆

11 'Ā'isha said, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} used to say, when he opened the prayer:

١١- عَنْ عَائِشَةَ قَالَتْ كَانَ

رَسُولُ اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ

"Glory to Thee, O Allāh! and Thine is the praise, and blessed is Thy name and exalted is Thy majesty and there is none to be served besides Thee."

قَالَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ

وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ

وَلَا إِلَهَ غَيْرُكَ ☆

(AD-Msh. 4 : 11.)

12 Anās reported that The Prophet, ^{peace and blessings of Allāh be on him,} and Abū Bakr and 'Umar used to open the prayer with *al-ḥamdu li-llāhi Rabbi-l-'ālamīn*.¹³

١٢- عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ

وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا

يَفْتَتِحُونَ الصَّلَاةَ بِالْحَمْدِ لِلَّهِ

رَبِّ الْعَالَمِينَ ☆

(B. 10 : 89.)

¹² The *dhikr* mentioned in this ḥadīth and the next goes by the name of *istiftāḥ* which means *the desiring to open*, the real opening of prayer being the chapter *Fātiḥa* as noted in ḥ. 12.

¹³ The opening of the Holy Qur'an is thus also the opening of prayer. Prayer is said to open with *al ḥamdu li-llāhi* (the *Fātiḥa*), because it is with this prayer that the imām opens the prayer in a loud voice, the *dhikr*, called *istiftāḥ* being uttered individually in a voice audible to oneself only.

13 'Ubāda reported that The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} said :

"There is no prayer for him who does not recite the Opening (chapter) of the Book."¹⁴ (B. 10 : 95.)

14 Abū Mūsā said, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} said :

"When you pray, set right your ranks; then one of you should act as your imām, so when he says the takbīr, say the takbīr, and when he says *ghairi-l-magh-dzūb-i 'alai-him wa la-dzāl-līn*, say *āmīna*,¹⁵ Allāh will accept your prayer.

(M-Msh. 4 : 12.)

١٣- عَنْ عُبَادَةَ أَنَّ رَسُولَ

اللَّهِ ﷺ قَالَ لَا صَلَاةَ لِمَنْ

لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ ☆

١٤- عَنْ أَبِي مُوسَى قَالَ

قَالَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّيْتُمْ

فَاقِيمُوا صُفُوفَكُمْ ثُمَّ لِيُؤْمَكُم

أَحَدُكُمْ فَإِذَا كَبَّرَ فَكَبِّرُوا وَ

إِذَا قَالَ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ فَقُولُوا آمِينَ يُجِبْكُمْ

اللَّهُ ☆

¹⁴ The *Fātiḥa* is thus an essential part of every rak'a of every prayer. Abū Huraira is reported to have said that the *Fātiḥa* should be recited in a low voice even when following the imām (M-Msh. 4 : 12).

¹⁵ *Āmīna* (from the root *amn* meaning *security*) occurs always with *fatha* over the final letter, and it means O Allāh ! Listen to or Answer my prayer or May it be so ! (N). It is generally uttered at the end of prayers ; when the imām utters a prayer, those who follow say *āmīn*. The *Fātiḥa* being a prayer is generally followed by *āmīn*, and when the imām recites the *Fātiḥa* in a loud voice, those who follow should say *āmīn* in a loud voice. Bukhārī has a chapter (10 : 111) with the heading "The saying of the imām *āmīna* in a loud voice", and under this head he says : "Ibn al-Zubair and those behind him said *āmīn* until there was an echo in the mosque".

15 Abū Qatāda reported that

The Prophet, ^{peace and blessings of Allah be on him,}
used to recite *Umm al-*

Kitāb (the *Fātiḥa*) and along with it another *sūra* in the first two rak'as of *Zuḥr* and '*Aṣr* prayers, and now and then he made us hear a verse, and he used to lengthen (recital) in the first rak'a.¹⁶ (B. 10 : 109.)

16 Abū Rāfi' said, I said with Abū Hurairā the '*Iṣḥā*' prayer, and he recited *Idha-s-samā' u-nshaqqat* (ch. 84), and performed *sajda*¹⁷. I enquired from him, and

١٥- عَنْ أَبِي قَتَادَةَ أَنَّ

النَّبِيَّ ﷺ كَانَ يَقْرَأُ بِأَمِّ

الْكِتَابِ وَ سُورَةً مَعَهَا فِي

الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ

الظُّهْرِ وَ صَلَاةِ الْعَصْرِ وَيُسَمِعُنَا

الْآيَةَ أَحْيَانًا وَ كَانَ يُطِيلُ فِي

الرَّكَعَةِ الْأُولَى ☆

١٦- عَنْ أَبِي رَافِعٍ قَالَ

صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ

فَقَرَأَ إِذَا السَّمَاءُ انشَقَّتْ فَسَجَدَ

¹⁶ In the first two rak'as of all prayers, some portion of the Holy Qur'an is added to the *Fātiḥa*, but in the third and fourth rak'as only the *Fātiḥa* is recited. There are many *ḥadīth* in which it is related that the Holy Prophet recited such and such a *sūra* in the *Maghrib*, '*Iṣḥā*' or *Fajr* prayer, the recitation in these three prayers being in a loud voice, as against the *Zuḥr* and '*Aṣr* prayers in which the recitation was in a voice audible to oneself.

¹⁷ There are several verses in the Holy Qur'an, fourteen in all, the recital of

he said, I performed the sajdah behind Abu-l-Qāsim,

peace and blessings of Allāh be on him, and I will continue to perform the sajdah in it until I meet him.

(B. 10 : 100.)

فَقُلْتُ لَهُ قَالَ سَجَدْتُ خَلْفَ
أَبِي الْقَاسِمِ عَلَيْهِ السَّلَامُ فَلَا أَزَالُ أَسْجُدُ
بِهَا حَتَّى أَلْقَاهُ ☆

17 'Ā'isha said,

The Prophet, peace and blessings

of Allāh be on him, used to say in his rukū' and in his sajdah:

"Glory to Thee, O Allāh, our Lord! Grant me protection, O Allāh!"

(B. 10 : 123.)

١٧- عَنْ عَائِشَةَ قَالَتْ كَانَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي رُكُوعِهِ
وَسُجُودِهِ سُبْحَانَكَ اللَّهُمَّ رَبَّنَا
وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي ☆

18 *Hudhaifa* reported that He prayed with the Prophet, peace and blessings of Allāh be on him, and he (the Prophet) used to say in his rukū', 'Glory to my Lord, the Great', and in his sajdah, 'Glory to my Lord

١٨- عَنْ حُذَيْفَةَ أَنَّهُ صَلَّى مَعَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ يَقُولُ فِي
رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ

which is followed by an actual prostration. One such verse occurs in ch. 84. The practice of the Holy Prophet was that he performed a sajdah on the recital of such a verse even when he recited it in prayer-service.

the Most High'; and he did not recite any verse speaking of Divine mercy but he paused and asked (for mercy), and he did not recite any verse speaking of Divine punishment but he paused and sought refuge (in Allāh).¹⁸

(Tr-Msh. 4 : 13.)

وَفِي سَجُودِهِ سُبْحَانَ رَبِّيَ الْأَعْلَى
وَمَا آتَى عَلَى آيَةٍ رَحْمَةً إِلَّا
وَقَفَّ وَسَالَ وَمَا آتَى عَلَى آيَةٍ
عَذَابٍ إِلَّا وَقَفَّ وَتَعَوَّذَ ☆

19 Rifā'a said,

We were one day praying behind the Prophet, ^{peace and blessings of Allāh be on him.} So when he raised his head from rukū' (and) said, "Allāh listens to him who praises Him," a man behind him said, Our Lord! And Thine is the praise, abundant praise, most excellent, blessed therein. When he

١٩- عَنْ رِفَاعَةَ قَالَ كُنَّا
يَوْمًا نُصَلِّي وَرَاءَ النَّبِيِّ ﷺ
فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ
قَالَ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ قَالَ
رَجُلٌ وَرَاءَهُ رَبَّنَا وَلَكَ الْحَمْدُ
حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

¹⁸ This shows that the whole prayer should be made a supplication to God, so that even when reciting the Qur'an in prayer one should make supplications* to the Divine Being for His mercy and seek refuge in Him.

The dhikr in rukū' and sajda, as mentioned in this ḥadīth, should be repeated thrice at least, as other ḥadīth show.

finished (the prayer), he said, "Who uttered (the words)?" The man said, I. He said, "I saw over thirty angels hastening who should write them first." ¹⁹ (B. 10 : 126.)

20 Abū Huraira said, And when the Messenger of Allāh, ^{peace and blessings of Allah be on him,} raised his head saying, "Allāh listens to him who praises Him, our Lord ! and Thine is the praise," he used to pray for some people mentioning them by name and said :

"O Allāh ! Deliver Walid ibn al-Walid and Salama ibn Hishām and 'Ayyāsh ibn Abi Rabi'a and the weak from among the believers; O Allāh ! make severe Thy hold on Mudzar and make these to

فَلَمَّا انْصَرَفَ قَالَ مِنَ الْمُتَكَلِّمِ قَالَ
أَنَا قَالَ رَأَيْتُ بَضْعَةً وَثَلَاثِينَ مَلَكًا
يَتَنَدَّرُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلُ ☆

٢. قَالَ أَبُو هُرَيْرَةَ وَكَانَ
رَسُولُ اللَّهِ ﷺ حِينَ يَرْفَعُ
رَأْسَهُ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ
رَبَّنَا وَلَكَ الْحَمْدُ يَدْعُو لِرِجَالٍ
فِي سَمَائِهِمْ بِأَسْمَائِهِمْ فَيَقُولُ
اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ
وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ
ابْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعِفِينَ
مِنَ الْمُؤْمِنِينَ اللَّهُمَّ اشْدُدْ

¹⁹ From this it appears that those who prayed were not bound by uttering only prescribed words but were free to give vent to their feelings as best they could. The *dhikr* mentioned here is now generally adopted, as it was approved by the Holy Prophet

them years (of draught) like the years of Joseph " ²⁰

(B. 10 : 128.)

21 Abū Huraira said,
The Messenger of
Allāh, ^{peace and blessings}
of Allāh be on him, said :
" The nearest that the ser-
vant is to his Lord is when
he is in sajda, so make most
petitions (in sajda). " ²¹

(M-Msh. 4 : 14.)

22 Ibn 'Abbās said,
The Messenger of
Allāh, ^{peace and blessings}
of Allāh be on him, used to
say between the two sajdās :

" O Allāh ! Forgive me
and have mercy on me and
guide me and grant me
security and grant me sus-
tenance. " (AD-Msh. 4 : 14.)

وَمَا تَكَ عَلَى مَضْرَ وَاجْعَلَهَا
عَلَيْهِمْ سِنِينَ كَسَنِي يُوسُفَ ☆

٢١- عَنْ أَبِي هُرَيْرَةَ قَالَ
قَالَ رَسُولُ اللَّهِ ﷺ أَقْرَبُ
مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ
وَهُوَ سَاجِدٌ فَأَكْثَرُوا الدُّعَاءَ ☆

٢٢- عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ
النَّبِيُّ ﷺ يَقُولُ بَيْنَ السَّجْدَتَيْنِ
اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي
وَ عَافِنِي وَارْزُقْنِي ☆

²⁰ The prayer after rising from rukū' is known as *qunūt*, the name given to the special prayer of *witr*. This *ḥadīth* further shows that any petition whatsoever may be made in any posture during the prescribed prayers. The Holy Prophet spoke the Arabic language and he therefore made all supplications to God in Arabic. Following this practice everyone is at liberty to ask for anything from God in his own language.

²¹ The state of sajda or prostration is a state of utmost humility, and the humbler a man feels before the Great Maker, the nearer he is to Him. He is told to make most of his petitions in this state. These petitions may be made in any language. Undoubtedly those made in the language which a man generally speaks would give the best expression to his deep feelings and are most fitted to lay open his mind before God.

23 'Abd Allāh said,

When we said our prayers with the Prophet,

peace and blessings of Allāh be on him,

we said, Peace be on Allāh from His servants.....; so the Prophet

peace and blessings of Allāh be on him,

said to us :

“Do not say, Peace be on Allāh, for Allāh is the Author of peace; but say, ‘All services rendered by words and bodily actions and sacrifice of wealth are due to Allāh. Peace be on Thee, O Prophet! and the mercy of Allāh and His blessings. Peace be on us and the righteous servants of Allāh,’—for when you say this, it reaches every servant (of Allāh) in heaven and in earth—‘I bear witness that none deserves to be wor-

٢٣- عَنْ عَبْدِ اللَّهِ قَالَ كُنَّا إِذَا

كُنَّا مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ قُلْنَا

الْسَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ.....

فَقَالَ النَّبِيُّ ﷺ لَا تَقُولُوا الْسَّلَامُ

عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ السَّلَامُ

وَلَكِنْ قُولُوا اَلتَّحِيَّاتُ لِلَّهِ

وَالصَّالَوَاتُ وَالطَّيِّبَاتُ الْسَّلَامُ

عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ

اللَّهِ وَبَرَكَاتُهُ الْسَّلَامُ عَلَيْنَا

وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

فَإِنَّكُمْ إِذَا قُلْتُمْ ذَلِكَ أَصَابَ كُلَّ

عَبْدٍ فِي السَّمَاءِ وَالْأَرْضِ

shipped but Allāh, and I bear witness that Muḥammad is His servant and His Messenger.' Then one should choose any petition which he likes most and pray (to Allāh).²⁹

(B. 10 : 150.)

24 'Abd Allāh ibn Mas'ūd said,

I was saying prayers, and the Prophet, ^{peace and blessings of Allah be on him,} was present and Abū Bakr and 'Umar were with him. When I assumed the sitting posture, I began with extolling Allāh, then I repeated *ṣalā* on the Prophet, ^{peace and blessings of Allah be on him,} then I prayed for myself.²⁹ The Prophet, ^{peace and blessings of Allah be on him,} said, "Ask (and) thou wilt be given,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ثُمَّ
لِيَتَخَيَّرَ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ
فَيَدْعُو ☆

٢٤- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
قَالَ كُنْتُ أَصَلِّي وَالنَّبِيُّ ﷺ
حَاضِرٌ وَأَبُوبَكْرٍ وَعُمَرُ مَعَهُ
فَلَمَّا جَلَسْتُ بَدَأْتُ بِالثَّنَاءِ عَلَى
اللَّهِ ثُمَّ الصَّلَاةَ عَلَى النَّبِيِّ
ثُمَّ دَعَوْتُ لِنَفْسِي فَقَالَ ﷺ

²⁹ As other ḥadīth show, this prayer is offered in the sitting position, called *qu'da*, which is necessarily adopted after every two rak'as and after the final rak'a. It is known as *tashahhud* on account of the *shahāda* (bearing of witness) in the concluding sentence.

²⁹ This, of course, was as taught by the Holy Prophet himself. The extolling of Allāh is as taught in ḥ. 23, the *ṣalā* on the Holy Prophet as taught in ḥ. 25, and the prayer for oneself as taught in ḥ. 26 and other ḥadīth.

ask (and) thou wilt be given." " (Tr-Msh. 4 : 16.)

25

'Abd al-Raḥmān said,

.....We said, O

Messenger of Allāh ! How should we offer you *ṣalā*?

..... He said, " Say :

'O Allāh ! Exalt Muḥammad and the true followers of Muḥammad as Thou didst exalt Abraham and the true followers of Abraham, for Thou are Praised, Magnified. O Allāh ! Bless Muḥammad and the true followers of Muḥammad as Thou didst bless Abraham and the true followers of Abraham, for Thou are Praised, Magnified." ²⁵

(B. & M.-Msh. 4 : 16.)

النَّبِيِّ ﷺ سَلْ تُعْطَهُ سَلْ تُعْطَهُ ☆

٢٥- عَنْ عَبْدِ الرَّحْمَنِ قَالَ

..... قُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ

الصَّلَاةُ عَلَيْكُمْ..... قَالَ قُولُوا

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى

اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى

اِبْرَاهِيْمَ وَعَلَى اٰلِ اِبْرَاهِيْمَ

اِنَّكَ حَمِيْدٌ مُّجِيْدٌ اَللّٰهُمَّ بَارِكْ

عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا

بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى اٰلِ

اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ ☆

²⁵ This is meant to lay stress on the fact that the observance of prayer does not mean the utterance of certain stated formulæ only ; it is really an occasion of opening one's mind before the Maker to its fullest extent.

²⁶ The *ṣalā* on the Holy Prophet, as the words show, is really a prayer for the advancement of the Holy Prophet's cause ; in other words, for the advancement of truth in the world.

26 'A'isha reported that

The Messenger of

Allāh, ^{peace and blessings of Allah be on him,} used to say in his prayers :

"O Allāh ! I seek refuge in Thee from the punishment of the grave,²⁶ and I seek refuge in Thee from the tribulation of al-Masīḥ al-Dajjāl²⁷ (the Anti-Christ), and I seek

٢٦- عَنْ عَائِشَةَ أَنَّ رَسُولَ

اللَّهِ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ

اللَّهُمَّ إِنِّي أَعُوذُكَ مِنْ عَذَابِ

الْقَبْرِ وَ أَعُوذُكَ مِنْ فِتْنَةِ

الْمَسِيحِ الدَّجَالِ وَ أَعُوذُكَ مِنْ

²⁶ The grave really stands for the condition after death till the day of Resurrection.

²⁷ *Al-Masīḥ* is the Arabic word for the Messiah or the Christ, and *al-Dajjāl* (from *dajl*, meaning *covering* or *covering of truth with falsehood*) is the Anti-Christ, so called "because he will cover the earth with his adherents," or "because of his lying in arrogating to himself godship," or "because he will traverse most of the regions of earth", or "because he will cover mankind with his infidelity", or "because he will cover the truth with falsehood," or "because he will involve men in confusion or do but by falsehood or will manifest the contrary of what he conceals," or from *dajjāl*, signifying *gold* or *gold-wash for gilding*, "because treasures will follow him wherever he goes," or from *dajjāla*, signifying *a great company of men journeying together covering the ground by their multitude or carrying goods for traffic*. (LL.)

The tribulation of the Anti-Christ is spoken of as the greatest tribulation that has appeared in the world, and it is stated in *ḥadīth* that the first and the last ten verses of the chapter entitled *Kahf* (ch. 18) afford a protection from it : " He who remembers the first ten verses of the chapter entitled the *Cave* is protected from the tribulation of the Dajjāl" (A.D. 36 : 14; Tr. 31 : 59; IM. 36 : 33; Aḥ. VI, 446). Now the verses referred to speak of the Christian doctrine, and therefore there is not the least doubt that the tribulation of the Dajjāl means the tribulation of the Christian or materialistic civilization with which we are faced in these days, and the name Anti-Christ given to it is due to the fact that it is opposed to the true teaching of Christ, who never taught the doctrines of Sonship and Atonement.

refuge in Thee from the trials of life and the trials of death ; O Allāh ! I seek refuge in Thee from sins and from being in debt."

(B. 10 : 149.)

27 'Abd Allāh said,
The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} used to utter *taslim* on his right hand side, "Peace be on you and the mercy of Allāh", until the white of his right cheek could be seen, and on his left, "Peace be on you and the mercy of Allāh", until the white of his left cheek could be seen.²⁸

(AD-Msh. 4 : 17.)

28 Ibn 'Abbās reported that

فِتْنَةُ الْمَحْيَا وَفِتْنَةُ الْمَمَاتِ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتَمِ
وَالْمَغْرَمِ ☆

٢٧- عَنْ عَبْدِ اللَّهِ قَالَ إِنَّ رَسُولَ
اللَّهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ
السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ
حَتَّى يُرَى بَيَاضُ خَدِّهِ الْيَمَنِ
وَعَنْ يَسَارِهِ السَّلَامُ عَلَيْكُمْ
وَرَحْمَةُ اللَّهِ حَتَّى يُرَى بَيَاضُ
خَدِّهِ الْآيسَرِ ☆

٢٨- عَنْ ابْنِ عَبَّاسٍ أَنَّ رَفَعَ

²⁸ The *Taslim* is the final act of prayer, and its words are the same as the words of the greetings of Muslims to each other. It may be noted that the prayer of the Muslim begins with the greatness of Allāh (in *Allāhu Akbar*) and ends with the mercy of Allāh (in *rahmatu-llāh*).

The raising of voices with dhikr when the people turned away from the obligatory prayer was the practice in the time of the

Prophet, peace and blessings of Allah be on him.

(B. 10 : 155.)

29 Thaubān said, When the Messenger of Allāh, peace and blessings of Allah be on him, turned back from his prayer, he used to resort to istighfār thrice, and said :

“O Allāh ! Thou art the Author of peace and from Thee is peace, Blessed art Thou, O Lord of Glory and Honour.”

(M-Msh. 4 : 18.)

30 ‘Abd Allāh ibn Buḥainasaid,

The Prophet, peace and blessings of Allah be on him, led them in the Zuhr (prayer), and he stood up after the first two rak‘as and did not sit, and the people

الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ
النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى

عَهْدِ النَّبِيِّ ﷺ ☆

٢٩- عَنْ ثَوْبَانَ قَالَ كَانَ
رَسُولُ اللَّهِ ﷺ إِذَا انْصَرَفَ
مِنْ صَلَوَتِهِ اسْتَغْفَرَ ثَلَاثًا وَقَالَ

اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ
تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ☆

٣٠- عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ

قَالَ أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمُ

الظُّهْرَ فَقَامَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ

²⁹ This ḥadīth and ḥ. 29 speak of the dhikr uttered individually in a loud voice when the congregational service was over. The practice now generally in vogue—the imām and the congregation raising hands in silent prayer—cannot be traced to the Holy Prophet.

stood up with him. When he finished the prayer and the people waited for *taslīm*, he uttered the *takbīr* while sitting and performed two *sajdas* before he pronounced the *taslīm*, then he pronounced the *taslīm*.³⁰

(B. 10 : 146.)

31 Abū Sa'id said, The Messenger of Allāh, peace and blessings of Allāh be on him, said :

“When one of you has a doubt about his prayer and he does not know how many *rak'as* he has said, whether three or four, let him dismiss the doubt and

لَمْ يَجْلِسْ فَقَامَ النَّاسُ مَعَهُ حَتَّى
إِذَا قَضَى الصَّلَاةَ وَانْتَظَرَ النَّاسُ
تَسْلِيمَهُ كَبَّرَ وَهُوَ جَالِسٌ
فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ
سَلَّمَ ☆

٣١- عَنْ أَبِي سَعِيدٍ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ إِذَا شَكَّ أَحَدُكُمْ
فِي صَلَاتِهِ فَلَمْ يَدْرِ كَرَّ صَلَّى ثَلَاثًا
أَوْ أَرْبَعًا فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ

³⁰ The Holy Prophet forgot to sit after the second *rak'a*, and performed two *sajdas* before *taslīm*. This is called *sajdata-s-sahw*, *sahw* meaning *forgetting*. Another *ḥadīth* shows that the Holy Prophet said two *rak'as* instead of four, and when he was informed of it, he first completed the number and then performed two *sajdas* (B. 22 : 3). According to another *ḥadīth* (B. 8 : 31; 22 : 2), when five *rak'as* were said instead of four, and the Holy Prophet was informed of this after finishing the prayer, he performed only two *sajdas* which were followed by *taslīm*. In all cases the *sajdas* were followed by *taslīm* only. In 22 : 4, Bukhārī quotes Qatāda that there is no additional *tashahhud* in cases of forgetfulness. When the *imām* makes a mistake, any one of those following him may point it out to him simply by saying *Subhān Allāh*, the implication being that every human being is liable to error.

proceed on what he is certain, then let him perform two sajdās before he pronounces the taslīm."

(M-Msh. 4 : 20.)

32 Ḥaḥṣib ibn 'Āṣim said,
I asked Ibn 'Umar.

He said, I have been in the company of the Prophet, peace and blessings of Allah be on him, and I never saw him saying the sunna while journeying.³¹

(B. 18 : 11.)

33 Ibn 'Abbās said,
The Prophet, peace and blessings of Allah be on him, stayed for nineteen days shortening the prayer, so when we were in journey for nineteen days we shortened, and when it was above that we completed (the prayer).³²

(B. 18 : 1.)

عَلَى مَا اسْتَيْقَنَ ثُمَّ يَسْجُدُ
سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ ☆

٣٢- عَنْ حَفْصِ بْنِ عَاصِمٍ
قَالَ سَأَلْتُ ابْنَ عُمَرَ فَقَالَ صَحِبْتُ
النَّبِيَّ ﷺ فَلَمْ أَرَهُ يُسَبِّحُ فِي
السَّفَرِ ☆

٣٣- عَنْ ابْنِ عَبَّاسٍ قَالَ
أَقَامَ النَّبِيُّ ﷺ تِسْعَةَ عَشَرَ يَوْمًا يَقْصُرُ
فَتَحَنُّ إِذَا سَافَرْنَا تِسْعَةَ عَشَرَ
قَصَرْنَا وَإِنْ زِدْنَا أَتَمَمْنَا ☆

³¹ The Holy Prophet, however, said the witr prayer in journey (B. 14 : 6), and his tahajjud prayer as well (B. 18 : 6). The sunna before the Fajr prayer are an exception, as one ḥadīth shows that he never dropped them (B. 19 : 22).

³² According to this ḥadīth, a person who has to stay at one place even for nineteen days in the course of a journey may continue to shorten the prayer. But as nineteen days is nowhere spoken of as the limit, the prayer may be shortened even for a longer period in such a case. When a person settles down at a place, the case is different, and he must complete the prayer. So also in touring when that is part of the duty of a person.

CHAPTER XI

FRIDAY SERVICE

"O you who believe! When the call is given for prayer on Friday, hasten to the remembrance of Allāh and leave off business" (62: 9).

Jumu'a (from *jama'a*, he gathered together) is literally congregation; it is the name by which the sixth day of the week is known. The verse quoted above contains an express commandment to all Muslims to leave off business of every kind to join it. The prevalent idea that Friday service can be held only in big towns or under Muslim rule has no sanction in the Holy Qur'ān, which requires all Muslims wherever they may be to join it. *Ḥadīth* makes it further clear. In the Holy Prophet's time, Friday service was held at *Juwāthā*, a village in Bāhrajn (h. 1). It was held even in a place where some Muslims had settled temporarily for management of a tract of land (h. 2). Omitting the Friday service without good excuse is considered as one of the gravest sins (h. 3). Even women should try to attend the Friday service (h. 4), and also those who are journeying (h. 5). But when the inconvenience is too great, attendance is not compulsory (B. 11: 13). Time for the Friday service is the same as that for the *Ẓuhr* prayer (h. 6), though on account of the larger numbers attending the service an additional *adhān* has become the practice (h. 7). Every Muslim must try to take bath before attending the congregation and cleanse his mouth and use scent if possible (h. 8). Two *sunnas* must be said before the service is held (h. 9). The service must be preceded by a sermon which constitutes an integral part of it (h. 10-13). The service itself consists of two *rak'as* (h. 14), in which the Holy Qur'ān is recited in a loud voice (h. 15).

1. Ibn 'Abbās said,
The first Friday service,
after the Friday service in
the mosque of the Mes-
senger of Allāh, peace and
blessings of

١- عَنْ ابْنِ عَبَّاسٍ قَالَ إِنَّ أَوَّلَ
جُمُعَةٍ جُمِعَتْ بَعْدَ جُمُعَةٍ فِي مَسْجِدِ

Allah be
on him, was that held in the
mosque of 'Abd al-Qais at
Juwāthā in Bahrain.¹

(B. 11 : 11.)

رَسُولِ اللَّهِ ﷺ فِي مَسْجِدِ عَبْدِ
الْقَيْسِ بُجَوَاتِي مِنَ الْبَحْرَيْنِ ☆

2 Yūnus said, Ruzaiq ibn
Ḥukaim wrote to Ibn
Shihāb,

What is thy opinion—
should I hold the Friday
service? And Ruzaiq was
manager of a certain land
on which he worked and
there was a party of
Negroes and others besides
them there, and Ruzaiq was
then the governor of Aila.
So Ibn Shihāb wrote, while
I heard, commanding him
to hold the Friday service.²

(B. 11 : 11.)

٢- قَالَ يُونُسُ كَتَبَ رُزَيْقُ بْنُ
حَكِيمٍ إِلَى ابْنِ شِهَابٍ هَلْ تَرَى أَنَّ
أَجْمَعَ وَرُزَيْقٌ عَامِلٌ عَلَى أَرْضٍ
يَعْمَلُهَا وَفِيهَا جَمَاعَةٌ مِنَ السُّودَانِ
وَغَيْرِهِمْ وَرُزَيْقٌ يَوْمُئِذٍ عَلَى
أَيْلَةَ فَكَتَبَ ابْنُ شِهَابٍ وَآنَا
أَسْمَعُ يَا مُرَّةَ أَنْ يَجْمَعَ ☆

3 Abu-l-Ja'd said,
The Messenger of Allāh,

٣- عَنْ أَبِي الْجَعْدِ قَالَ قَالَ رَسُولُ

¹ Juwāthā was a village in Bahrain, and Bukhari's heading of the chapter in which this ḥadīth is mentioned is "Friday service in towns and villages."

² In this case, it was not even a village where Friday service was held. There were only some workers on the field, and the manager of the land was required to look after their spiritual needs and hold a Friday service for them. Ruzaiq was governor of Aila under 'Umar ibn 'Abd al-'Aziz.

peace and blessings of Allāh be on him, said :

"Whoever omits three Friday services making light of it, Allāh sets a seal on his heart."

(AD-Msh. 4 : 43.)

4 Ibn 'Umar said, A wife of 'Umar used to attend the morning and 'Ishā' prayers in congregation in the mosque. It was said to her, Why dost thou go forth and thou knowest that 'Umar does not like this and is averse (to it). She said, What prevents him from prohibiting me? He said, What prevents him is the saying of the Messenger of Allāh :

"Do not prohibit the handmaids of Allāh from attending the mosques of Allāh."³ (B. 11 : 12.)

اللَّهُ ﷻ مَنْ تَرَكَ ثَلَاثَ جَمْعٍ تَهَاوَنَّا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ ☆

٤- عَنْ ابْنِ عُمَرَ قَالَ كَانَتْ امْرَأَةٌ لِعُمَرَ تَشْهَدُ صَلَاةَ الصُّبْحِ وَالْعِشَاءِ فِي الْجَمَاعَةِ فِي الْمَسْجِدِ فَقِيلَ لَهَا لِمَ تَخْرُجِينَ وَقَدْ تَعْلَمِينَ أَنَّ عُمَرَ يَكْرَهُ ذَلِكَ وَبَغَارُ قَالَتْ فَمَا يَمْنَعُهُ أَنْ يَنْهَانِي

قَالَ يَمْنَعُهُ قَوْلُ رَسُولِ اللَّهِ ﷺ لَا تَمْنَعُوا أُمَّةً اللَّهُ مَسَاجِدَ اللَّهِ ☆

³ Women were required to attend the 'Id gatherings, and their presence at the Friday service is of the utmost importance for the welfare of the Muslim community ; and, therefore, even if it may not be obligatory for them, they should generally attend the Friday service so far as is consistent with their duties. The words of the Holy Prophet quoted here include the Friday service along with other prayers.

5 It is reported on the authority of Zuhri,

When the Mu'adh^{dh}in gives a call for prayer on Friday, and there is one who is journeying, it is incumbent on him that he should attend. (B. 11 : 17.)

6 Anas reported that The Messenger of Allāh, ^{peace and blessings of Allah be on him,} used to hold the Friday service when the sun declined.

(B. 11 : 15.)

7 Sa'ib said, The first call on Friday, in the time of the Prophet, ^{peace and blessings of Allah be on him,} and Abū Bakr and 'Umar, was sounded when the imām ascended the pulpit; but when (the time of) 'Uthmān came and the number of people became very great, he added a third call at the Zaurā'.⁴

(B. 11 : 21.)

عَنِ الثَّوْرِيِّ إِذَا أَدَّنَ
الْمُؤَذِّنُ يَوْمَ الْجُمُعَةِ وَهُوَ مُسَافِرٌ
فَعَلَيْهِ أَنْ يَشْهَدَ ☆

٦- عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ
كَانَ يُصَلِّي الْجُمُعَةَ حِينَ تَمِيلُ
الشَّمْسُ ☆

٧- عَنْ السَّائِبِ قَالَ كَانَ النَّدَاءُ
يَوْمَ الْجُمُعَةِ أَوَّلَهُ إِذَا جَلَسَ الْإِمَامُ
عَلَى الْمَنْبَرِ عَلَى عَهْدِ النَّبِيِّ ﷺ وَآبِي
بَكْرٍ وَعُمَرُ فَلَمَّا كَانَ عُثْمَانُ وَ
كَثُرَ النَّاسُ زَادَ النَّدَاءُ الثَّلَاثَ
عَلَى الثَّرَوَاءِ ☆

⁴ The additional adhān is called the third adhān—actually it is the first—, the ordinary adhān and the iqāma being the other two. As the ḥadīth shows, this adhān, delivered some time before the imām ascended the pulpit, was meant to inform the people that they should get ready for the prayer, and it was, therefore, delivered at Zaurā', a place in the market of Madīna.

8 Abū Sa'id said,
I bear witness to the
Messenger of Allāh, ^{peace and blessings}
of Allāh be on him, saying,

"It is incumbent on every one who has attained to puberty that he should take a bath on Friday, and that he should use the tooth-brush, and that he should use scent if he can get it." (B. 11 : 3.)

٨- عَنْ أَبِي سَعِيدٍ قَالَ أَشْهَدُ
عَلَى رَسُولِ اللَّهِ ﷺ قَالَ الْغُسْلُ
يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ
مُحْتَلِمٍ وَأَنْ يَسْتَنَّ وَأَنْ يَمَسَّ طِيبًا
إِنْ وَجَدَهُ ☆

9 Jābir said,
A man came while the
Prophet, ^{peace and blessings}
of Allāh be on him, was
delivering the sermon to
the people on Friday. So
he said, "Hast thou said
the prayer, O such a one?"
He said, No. He said, "Get
up and say two rak'as of
prayer." ⁵ (B. 11 : 32.)

٩- عَنْ جَابِرٍ قَالَ جَاءَ رَجُلٌ
وَالنَّبِيُّ ﷺ يَخْطُبُ النَّاسَ يَوْمَ
الْجُمُعَةِ فَقَالَ أَصَلَيْتَ يَا فُلَانُ فَقَالَ
لَا قَالَ قُمْ فَصَلِّ رَكْعَتَيْنِ ☆

10 Abū Sa'id al-Khudrī reported that

The Prophet, ^{peace and blessings}
of Allāh be on him,
one day ascended the pulpit

١٠- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ
أَنَّ النَّبِيَّ ﷺ جَلَسَ ذَاتَ يَوْمٍ

⁵Two rak'as of prayer must be said before the service is held. Two rak'as are also said after the service is over, as in the Zuhr prayer

and we sat around him.*

(B. 11 : 27.)

11 Ibn 'Umar said, The Prophet, peace and blessings of Allah be on him, used to deliver the sermon standing, then he sat down, then he stood up again, as you do now.†

(B. 11 : 26.)

12 Salmān said on the authority of the Prophet, peace and blessings of Allah be on him,

“One should remain silent when the imām speaks.” (B. 11 : 35.)

13 Anas said, While the Prophet, peace and blessings of Allah be on him, was delivering the Friday sermon, a man stood up and said, O Messenger of Allāh! Horses have perished, goats have perished; pray to Allāh that He may send us

عَلَى الْمَنَبَرِ وَجَلَسْنَا حَوْلَهُ ☆

١١- عَنْ ابْنِ عُمَرَ قَالَ كَانَ

النَّبِيُّ ﷺ يَخْطُبُ قَائِمًا ثُمَّ يَقْعُدُ

ثُمَّ يَقُومُ كَمَا تَفْعَلُونَ الْآنَ ☆

١٢- قَالَ سَلْمَانَ عَنْ النَّبِيِّ ﷺ

يَنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ ☆

١٣- عَنْ أَنَسٍ قَالَ بَيْنَمَا النَّبِيُّ

ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ قَامَ

رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكَ

الْكُرَاعُ هَلَكَ الشَّاءُ فَادْعُ لَهُ أَنْ

* The imām sits on the pulpit and a call for prayer is then sounded. He then stands up and delivers the sermon, as the next ḥadīth shows.

† The Friday sermon is thus divided into two parts, the imām sitting down to take a little rest in the middle. The Holy Prophet used to take some verse of the Holy Qur'an as his text, which he explained to the audience. The object of the sermon is to give true guidance to the congregation on the various questions of life; and it is, therefore, quite meaningless to deliver the sermon in Arabic to people who do not understand that language.

rain. So he raised his hands and prayed.

(B. 11 : 34.)

14 Abū Huraira said,
The Messenger of
Allāh, ^{peace and blessings}
of Allāh be on him, said :

“Whoever joins in one rak'a of the Friday service, he should add to it another, and whoever misses both rak'as, he should say four (rak'as),” or he said, “the *Zuhr*.”^a (DQ-M_{sh}. 4 : 45.)

15 Ibn 'Abbās reported on the authority of the Prophet, ^{peace and blessings}
of Allāh be on him,

He used to recite (on Friday) *al-Sajda* (ch. 32) and *Hal atā 'ala-l-insāni* (ch. 76) in the morning prayer, and *al-Jumu'a* (ch. 62) and *al-Munāfiqūn* (ch. 63) in the Friday service.⁹ (Aḥ. I, 340.)

يَسْتَقِينَا فَمَدَّ يَدَيْهِ وَدَعَا ☆

١٤- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ مَنْ أَدْرَكَ مِنْ

الْجُمُعَةِ رَكْعَةً فَلْيَصِلْ إِلَيْهَا أُخْرَى

وَمَنْ فَاتَتْهُ الرَّكْعَتَانِ فَلْيَصِلْ

أَرْبَعًا أَوْ قَالَ الظُّهَرَ ☆

١٥- عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ

ﷺ أَنَّهُ كَانَ يَقْرَأُ فِي صَلَاةِ

الصُّبْحِ أَلَمْ تَنْزِيلُ السَّجْدَةِ وَهَلْ أَتَى

عَلَى الْإِنْسَانِ وَفِي الْجُمُعَةِ بِسُورَةِ

الْجُمُعَةِ وَالْمُنَافِقِينَ ☆

^a The Friday service thus consists of two rak'as of prayer, and whoever misses both should say the *Zuhr* prayer.

⁹ This shows that the Holy Qur'an was recited in a loud voice in the Friday service.

CHAPTER XII

'ID SERVICE

1. "It is not their flesh nor their blood that reaches Allāh, but to Him is acceptable righteousness on your part" (22: 37).

2. "When they fall down eat of them and feed the poor man who is contented and the beggar" (22: 36).

The word 'Īd (from 'āda, *he or it returned*) is literally "*the time of return of joy and of grief*" (LL), and hence it comes to indicate *a festival or a periodical festival*. The word 'Īd itself occurs in the Holy Qur'ān only in connection with the prayer of Jesus for *bread* for his disciples, in the sense of *an ever-recurring happiness* (5:114). There are two festivals among the Muslims (ḥ. 3), the festival of sacrifices, called 'Īd al-Adḥā, (*dzuḥā* meaning *early part of the day*, and *dzaḥḥā*, *he sacrificed a victim in the time of dzuḥā*), and the festival of breaking fasts, called 'Īd al-Fiṭr (*faṭara* meaning *he split a thing*, and *aṭara*, *he broke the fast*). In the Holy Qur'ān, a reference to 'Īd al-Adḥā is contained in the course of the mention of the sacrifice which is the chief feature of that day (v. 1-2).

The dates for the two 'Īds are determined with reference to the appearance of the new moon, and hence certain rules are laid down when there is doubt about it (ḥḥ. 1, 2). The festivals start, not with any physical enjoyment but, with an act of bowing before God, so that the spiritual awakening thus brought about may serve as a restraint on physical enjoyment (ḥ. 3). A sermon is delivered by the imām after two rak'as of prayer have been said, and stress is laid in it on matters relating to the welfare of the community (ḥḥ. 3, 4). No *adhān* is delivered, nor the *iqāma*; a number of additional takbīrs is, however, pronounced during the service (ḥḥ. 5, 6). Women and children are also required to join in the service and listen to the sermon (ḥḥ. 7, 8). The 'Īd service is held wherever there is a number of Muslims, whether it is a town or a village or a solitary place (ḥ. 8). In the 'Īd al-Fiṭr it is necessary to take some food before going out to pray (ḥ. 9). The taking of a bath is also necessary (ḥ. 10). The 'Īd prayer should be said at an early hour, say by breakfast time (ḥ. 11). The Holy Prophet generally took a different route on returning from the place of prayer (ḥ. 12). Sacrifice should not be offered until prayer has been said (ḥ. 13). Everyone who has the means is required to sacrifice an animal (ḥ. 14). Some details regarding the animals to be sacrificed are given in ḥḥ. 15, 16. One goat

or one sheep is sufficient for one man or one household, but seven men may be partners in one cow or one camel (ḥ. 17). The animals may be sacrificed either on the day of 'Id or on the two following days (ḥ. 18). A part of the meat of the animal sacrificed is distributed among the poor, and the price of the skin must be devoted to charitable objects (Ḥ. xviii : 26). A charitable institution is also connected with the 'Id al-Fiṭr in the form of Fiṭr charity which must be collected at a central place and then distributed (ḥḥ. 19, 20). When the 'Id occurs on a Friday, the Friday service becomes optional (ḥ. 21). A little music or sport is not prohibited on the 'Id day (ḥ. 22).

1 Ibn 'Umar reported that, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} mentioned Ramadẓān and said :

"Do not keep the fast until you see the new moon, and do not discontinue the keeping of fast until you see it (again), and if it be veiled to you (by cloud, etc.), have it measured." (B. 30 : 11.)

2 Ibn 'Umar reported that, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} said :

"The month is (sometimes) twenty-nine nights, so do not keep the fast until you see (the new moon), and if it be veiled to you (by cloud, etc.), then complete the number thirty."¹ (B. 30 : 11.)

١-عَبِ ابْنِ عُمَرَ أَنَّ رَسُولَ

اللَّهِ ﷺ ذَكَرَ رَمَضَانَ فَقَالَ لَا

تَصُومُوا حَتَّى تَرَوْا أَهْلَالَ وَلَا

تَفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غَمَّ

عَلَيْكُمْ فَأَقْدَرُوا لَهُ ☆

٢-عَبِ ابْنِ عُمَرَ أَنَّ رَسُولَ

اللَّهِ ﷺ قَالَ الشَّهْرُ تِسْعٌ وَعِشْرُونَ

لَيْلَةً فَلَا تَصُومُوا حَتَّى تَرَوْهُ فَإِنْ غَمَّ

عَلَيْكُمْ فَامْكُمُوا الْعِدَّةَ ثَلَاثِينَ ☆

¹ The interval between one new moon and the next is sometimes twenty-nine days and sometimes thirty. If there is cloud or mist, and the new moon cannot

3 Abū Sa'id said, The Prophet, ^{peace and blessings} of Allah be on him, used to go forth on the day of the Fiṭr and the Adḡhā to the Muṣallā; so the first thing that he did was the saying of prayer; then he turned and stood facing the people while the people were sitting in their rows, and he admonished them and gave them injunctions and commands; then if he intended to raise an army, he gave the orders for it, or if he intended to command any (other) thing, he commanded it; then he returned.² (B. 13: 6.)

۳- عَنْ أَبِي سَعِيدٍ قَالَ كَانَ النَّبِيُّ ﷺ يَخْرُجُ يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَى الْمُصَلَّى قَائِلٌ شَيْءٌ يَبْدَأُ بِهِ الصَّلَاةَ ثُمَّ يَنْصَرِفُ فَيَقُومُ مُقَابِلَ النَّاسِ وَالنَّاسُ جُلُوسٌ عَلَى صُفُوفِهِمْ فَيَعِظُهُمْ وَ يُؤْصِيهِمْ وَيَأْمُرُهُمْ فَإِنْ كَانَ يُرِيدُ أَنْ يَقْطَعَ بَعْثًا قَطَعَهُ أَوْ يَأْمُرَ بِشَيْءٍ أَمَرَ بِهِ ثُمَّ يَنْصَرِفُ ☆

be seen, there are two ways suggested to determine its appearance; either thirty days may be completed (h. 2), or the appearance of the new moon may be determined by calculation based on the course of the moon (h. 1). According to another ḥadīth (B. 30: 13), the Arabs did not keep an account of the course of the moon, and therefore the easier way for them was to complete the interval of thirty days. It follows, therefore, that it is not forbidden for a people who keep the account to determine the appearance of the moon from its course. This would bring about more uniformity in the observance of the 'Id in one country. Wireless, however, has made uniformity possible even if the actual appearance of the moon is depended upon.

² The Muṣallā (lit. the place of prayer) means here the place where the 'Id service was generally held. In the 'Id service, the prayers were said first and the sermon delivered afterwards. The sermon not only contained general injunctions, but also dealt with measures relating to the welfare of the community.

4 Ibn 'Abbās reported that, The Prophet, ^{peace and blessings} of Allah be on him, said two rak'as of prayer on the day of the Fitr, and he did not say any prayer before it, nor after it; then he came to the women and with him was Bilāl, and he commanded them to give charity; so they began to throw away (their ornaments),—a woman gave away her ear-ring and her necklace.³ (B. 13 : 8.)

5 Jābir ibn Samura said, I said both the 'Id prayers with the Prophet, ^{peace and blessings} of Allah be on him, not once or twice, without adhān and without iqāma. (M-Msh. 4 : 47.)

6 Kathir reported on the authority of his grandfather that,

٤- عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ يَوْمَ الْفِطْرِ رَكَعَتَيْنِ لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا ثُمَّ آتَى النِّسَاءَ وَمَعَهُ بِلَالٌ فَأَمَرَهُنَّ بِالصَّدَقَةِ فَجَعَلْنَ يُلْقِينَ تُلْقَى الْمَرْأَةُ خِرْصَهَا وَسُحْبَهَا ☆

٥- عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعِيدَيْنِ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ بغيرِ آذَانٍ وَلَا أَقَامَةٍ ☆

٦- عَنْ كَثِيرٍ عَنْ جَدِّهِ أَنَّ

³ In the sermon the men were asked to join the army if the raising of an army was necessary, and the women were asked to contribute to the expenses. Charity in the Holy Prophet's day was directed as much towards the defence of the community as towards the help of the poor.

The Prophet, ^{peace and blessings of Allah be on him,} uttered takbīrs in both ‘Id services seven times in the first (rak‘a) before the recitation (of the Fātiḥa), and five times in the second (rak‘a) before recitation.⁴

(Tr-Msh. 4 : 47.)

7 Umm ‘Aṭiyya said,
We (women) were commanded to go forth on the day of ‘Id, in so far as to make a virgin leave her curtain and to require (even) menstruating women to turn out; and they (the women) were behind the men, and they uttered the takbīr along with their takbīr, and they made their supplications along with their supplications, hoping for the blessings of that day and its purification.⁵

(B. 13 : 12.)

النَّبِيُّ ﷺ كَبَّرَ فِي الْعِيدَيْنِ فِي
الْأُولَى سَبْعًا قَبْلَ الْقِرَاءَةِ وَ فِي
الْآخِرَةِ خَمْسًا قَبْلَ الْقِرَاءَةِ ☆

٧- عَنْ أُمِّ عَطِيَّةٍ قَالَتْ كُنَّا
نُؤْمَرُ أَنْ نَخْرُجَ يَوْمَ الْعِيدِ حَتَّى
نُخْرِجَ الْبِكْرَ مِنْ خِدْرِهَا حَتَّى
نُخْرِجَ الْحَيْضَ فَيَكُنَّ خَلْفَ
النَّاسِ فَيُكَبِّرْنَ بِتَكْبِيرِهِمْ وَ
يَدْعُونَ بِدُعَائِهِمْ يَرْجُونَ بَرَكَةَ
ذَلِكَ الْيَوْمِ وَطَهْرَتَهُ ☆

⁴ According to another ḥadīth, four takbīrs were uttered (AD-Msh. 4 : 47).

⁵ All women, even young girls, were commanded to go forth for the ‘Id service. Menstruating women took part in all functions; only they did not join the prayer-service (B. 13 : 15).

8 Anas ordered his slave Ibn Abī 'Utba at Zāwiya, so he gathered together the people of his household and his sons, and held prayer service just as the residents of the towns hold prayer service and utter takbīrs.

(B. 13 : 25.)

٨- أَمَرَ أَنَسٌ مَوْلَاهُ ابْنَ أَبِي عُتْبَةَ
بِالْإِرَاوِيَةِ فَجَمَعَ أَهْلَهُ وَبَنِيهِ وَ
صَلَّى كَصَلَاةِ أَهْلِ الْمِصْرِ وَ
تَكْبِيرِهِمْ ☆

9 Anas said, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} did not go out on the morning of the day of the Fiṭr till he had eaten some dates.⁶

(B. 13 : 4.)

٩- عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ
اللَّهِ ﷺ لَا يَغْدُو يَوْمَ الْفِطْرِ
حَتَّى يَأْكُلَ تَمَرَاتٍ ☆

10 Ibn 'Abbās said, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} used to take a bath on the day of the Fiṭr and the day of the Adḡhā. (IM. 5 : 166.)

١٠- عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ
رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ يَوْمَ الْفِطْرِ
وَيَوْمَ الْأَضْحَى ☆

⁶ Being the festival of breaking fasts, it is necessary that something should be eaten before prayer. According to another *ḥadīth*, food should be taken on the 'Id al-Adḡhā after prayers have been said, but this perhaps refers to partaking of the meat of the animal sacrificed.

11 It is reported on the authority of ‘Abd Allāh ibn Busr that,

He went forth with the people on the day of the Fiṭr or the Adḡha, and disapproved of the delay of the imām and said, We used to have finished by this time; and it was the time of the prayer after sunrise.⁷ (IM. 5: 170.)

12 Jābir said,
The Prophet, peace and blessings of Allāh be on him, used to change the route on the day of the ‘Id.⁸ (B. 13: 24.)

13 Barā’ said,
I heard the Prophet, peace and blessings of Allāh be on him, delivering a sermon, so he said:

“The first thing that we do on this day of ours is

١١- عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ أَنَّهُ
خَرَجَ مَعَ النَّاسِ يَوْمَ فِطْرٍ أَوْ
أَضْحَىٰ فَانْكَرَ ابْطَاءَ الْإِمَامِ وَ
قَالَ إِنْ كُنَّا لَقَدْ فَرَغْنَا سَاعَتَنَا
هَذِهِ وَذَلِكَ حِينَ التَّسْبِيحِ ☆

١٢- عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ
ﷺ إِذَا كَانَ يَوْمُ عِيدٍ خَالَفَ
الطَّرِيقَ ☆

١٣- عَنْ الْبَرَاءِ قَالَ سَمِعْتُ
النَّبِيَّ ﷺ يَخْطُبُ فَقَالَ إِنَّ أَوَّلَ
مَا نَبْدَأُ مِنْ يَوْمِنَا هَذَا أَنْ نُصَلِّيَ ثُمَّ

⁷ The time of the ‘Id prayer is the breakfast time.

⁸ He went to the place of prayer by one way and came back by another, so that greater numbers of the public might see with their own eyes that Muslims sought communion with the Divine Being even in their festivals.

that we say prayers, then we go back and sacrifice (an animal); so whoever does (this) abides by our sunna.”⁹ (B. 13 : 3.)

رَجِعَ فَنَحَرَ فَمَنْ فَعَلَ فَقَدْ
أَصَابَ سُنَّتَنَا ☆

14 Abū Huraira said,
The Messenger of
Allāh, ^{peace and blessings}
_{of Allāh be on him,} said :

“Whoever has the means but does not sacrifice (an animal), let him not come to our place of prayer.” (Aḥ. II, 321.)

١٤- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ مَنْ وَجَدَ سَعَةً فَلَمْ
يَضَحَّ فَلَا يَقْرَبَنَّ مَضَلَّانَا ☆

15 Jābir said,
The Messenger of
Allāh, ^{peace and blessings}
_{of Allāh be on him,} said,

“Do not slaughter but a *musinna*, unless it is difficult for you (to get it); in that case, slaughter a *jadha'a* from among the sheep.”¹⁰ (M-Msh. 4 : 48.)

١٥- عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ
اللَّهِ ﷺ لَا تَذْبَحُوا إِلَّا مُسِنَّةً إِلَّا
أَنْ يَعْسُرَ عَلَيْكُمْ فَتَذْبَحُوا جَذْعَةً
مِنَ الضَّأْنِ ☆

⁹ This relates to the *‘Id al-Adḥā*. Sacrifice was not allowed before prayers, for such procedure would have given precedence to the physical enjoyment of partaking of meat over the spiritual bliss of bowing before God.

¹⁰ *Musinna* means *full-grown*, “and is applied to an animal of the ox-kind and to the sheep or goat, at the least in the third year.” *Jadha'a* “as applied to a sheep, a year old; and sometime less than a year.....; or eight months old or nine.....or from six months old to seven.....and applied to a goat a year old.....; applied to a bull, in his second year or in his third year;.....and applied to a camel in his fifth year” (LL).

16 Barā' ibn 'Azib reported that,

The Messenger of Allāh, peace and blessings of Allāh be on him, was asked as to what sacrifices should be avoided. He pointed out with his hand and said :

“Four: The lame one whose limping is manifest, and the blind of one eye whose disfigurement is manifest, and the diseased one whose disease is manifest, and the emaciated one which has no marrow left in its bones.”¹¹

(AD-Msh. 4 : 48.)

١٦- عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ مَاذَا يُتَّقَى مِنْ الضَّحَايَا فَأَشَارَ بِيَدِهِ فَقَالَ أَرْبَعًا الْعَرَجَاءُ الْبَيْنُ ظَلْعُهَا وَالْعَوْرَاءُ الْبَيْنُ عَوْرُهَا وَالْمَرِيضَةُ الْبَيْنُ مَرُضُهَا وَالْعَجْفَاءُ الَّتِي لَا تُنْقَى ☆

17 Jābir reported that, The Prophet, peace and blessings of Allāh be on him, said,

“(Sacrifice of)¹² a cow (suffices) for seven, and that of a camel for seven.”

(M-Msh. 4 : 48.)

١٧- عَنْ جَابِرِ بْنِ النَّبِيِّ ﷺ قَالَ الْبَقْرَةُ عَنْ سَبْعَةٍ وَالْجَزُورُ عَنْ سَبْعَةٍ ☆

¹¹ This shows that the animal to be sacrificed should be healthy and sound, without any manifest disfigurement.

¹² One goat or one sheep for one man or one household is the rule, but a cow or a camel would suffice for seven, the latter even for ten according to another hadīth (Tr-Msh. 4 : 48).

18 Ibn 'Umar said, Al-Adḡhā lasts two days after the day of Adḡhā.¹³ (M-Msh. 4 : 48.)

١٨- عَنْ ابْنِ عُمَرَ قَالَ الْأَضْحَى
يَوْمَانِ بَعْدَ يَوْمِ الْأَضْحَى ☆

19 Ibn 'Umar said, The Messenger of Allāh, ^{peace and blessings} of A'lah be on him, made the charity of the Fiṭr—one ṣā' of dates or one ṣā' of barley—obligatory on every slave and free man, male and female, minor and major, from among Muslims, and ordered that it should be paid before people go out for ('Id) prayer.¹⁴ (B. 24 : 70.)

١٩- عَنْ ابْنِ عُمَرَ قَالَ فَرَضَ
رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ
صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ
عَلَى الْعَبْدِ وَالْحُرِّ وَالذَّكَرِ وَالْأُنْثَى
وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ
وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ
النَّاسِ إِلَى الصَّلَاةِ ☆

¹³ The animal to be sacrificed may be slaughtered on the day of the 'Id after the prayers have been said or at any time during the two following days, these being the days of the pilgrims' stay in Minā.

¹⁴ Charity, like prayer, constitutes a distinguishing characteristic of both 'Id festivals. In the 'Id al-Adḡhā, charity takes the form of the distribution of the meat of the sacrificed animal, and the price of its skin which must be devoted to some charitable object; and in the 'Id al-Fiṭr, it is made obligatory in the form of Fiṭr charity. The ṣā' was an Arab measure for grain weighing about four seers. Under present conditions money-value of the ṣā' would be about four annas in India, and that may safely be taken as the standard for Fiṭr charity for each individual, including children.

20 Abū Huraira said,
The Messenger of
Allāh, ^{peace and blessings}
^{of Allah be on him,} ap-
pointed me to guard the
charity of Ramadzān.¹⁵

(B. 40 : 10.)

٢٠- عَنْ أَبِي هُرَيْرَةَ قَالَ
وَكَلَّنِي رَسُولُ اللَّهِ ﷺ بِحِفْظِ زَكَاةِ
رَمَضَانَ ☆

21 Ibn ‘Umar said,
Two ‘Ids occurred to-
gether¹⁶ in the time of the
Messenger of Allāh, ^{peace and}
^{blessings}
^{of Allah be}
^{on him;} so he performed
the (‘Id) prayer with the
people, then said : “ Who-
ever desires to come to the
Friday service, he may
come ; and whoever desires
to remain absent, he may
remain absent.”

(IM. 5 : 166.)

٢١- عَنْ ابْنِ عُمَرَ قَالَ اجْتَمَعَ
عِيدَانِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ
فَصَلَّى بِالنَّاسِ ثُمَّ قَالَ مَنْ شَاءَ أَنْ
يَأْتِيَ الْجُمُعَةَ فَلْيَأْتِهَا وَمَنْ شَاءَ أَنْ
يَتَخَلَّفَ فَلْيَتَخَلَّفْ ☆

22 ‘Ā’ishā reported that,
Abū Bakr paid her a
visit in the days of Minā,
and with her were two girls
playing on a tambourine

٢٢- عَنْ عَائِشَةَ أَنَّ أَبَا بَكْرٍ
دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ فِي

¹⁵ In the Holy Prophet's time, the Fīṭr charity was collected at a centre and then distributed. The present practice in the Muslim world to leave it to individual choice is against the Holy Prophet's Sunna. Worked out as an institution as it was in the Holy Prophet's time, it can prove a source of immense benefit to the Muslim community.

¹⁶ By two ‘Ids are meant the ‘Id and Friday.

and beating (it), and the Prophet, peace and blessings of Allah be on him, had covered himself up with his cloth. Abū Bakr upbraided them, but the Prophet, peace and blessings of Allah be on him, uncovered his face and said :
 "Leave them alone, O Abū Bakr! for these are the days of 'Īd." (B. 13 : 25.)

أَيَّامٍ مِنِّي تُدَفِّقَانِ وَتَضْرِبَانِ وَالنَّبِيُّ
 ﷺ مُتَغَشٍّ بِثَوْبِهِ فَانْتَهَرَهُمَا
 أَبُو بَكْرٍ فَكَشَفَ النَّبِيُّ ﷺ عَنْ
 وَجْهِهِ فَقَالَ دَعُوهُمَا يَا أَبَا بَكْرٍ
 فَإِنَّهَا أَيَّامُ عِيدٍ ☆

CHAPTER XIII

SUPEREROGATORY PRAYERS

(TAHAJJUD, WITR AND TARĀWĪḤ)

1. " And during a part of the night forsake sleep by prayer, beyond what is incumbent on thee ; maybe thy Lord will raise thee to a position of great glory " (17 : 79).

2. " The rising by night is the firmest way to tread and the best corrective of speech " (73 : 6).

3. " Surely thy Lord knows that thou passest in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) one-third of it, and also a part of those who are with thee " (73 : 20).

Tahajjud, from *hajada* meaning *he remained wakeful in the night*, is the prayer which is offered during the latter part of the night, before day-break. It is a supererogatory prayer, but special stress is laid on it in the Holy Qur'ān (vv. 1, 2). *Witr* (lit., *an odd number*), originally a part of the Tahajjud prayer, is a supererogatory prayer of three rak'as, generally said after the '*Ishā*' prayer. *Tarāwīḥ* (pl. of *tarwīḥa* meaning *rest*) is a supererogatory prayer of eight or twenty rak'as, said during the month of Ramadẓān immediately after the '*Ishā*' prayer.

The Tahajjud prayer is said, after one has enjoyed sleep, during the latter third of the night (ḥ. 1). This prayer consists of eleven rak'as (ḥ. 2), but may be shortened to nine or seven or even less (ḥḥ. 3, 4), there being a break after every two rak'as. As all people could not afford to get up in the latter part of the night, three rak'as of *witr* were added to the '*Ishā*' prayer, being the final act of devotion before going to sleep (ḥḥ. 5, 6). The last rak'a of *witr* was characterized by a special prayer offered before or after rukū', and called the *qunūt* (ḥ. 7).

The Tarāwīḥ prayer really takes the place of Tahajjud, in the case of those who cannot get up for Tahajjud, in the month of Ramadẓān. In its present form, it was introduced in the time of ' Umar (ḥ. 8).

1 Abū Huraira reported,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said,

"Our Lord, blessed and exalted is He, descends every night to the nearest heaven when the latter one-third of the night remains, (and) says, Is there any one who calls upon Me so that I may accept of him, who asks of Me so that I may grant him, who seeks forgiveness of Me so that I may forgive him?"¹

(B. 19 : 14.)

2 'Ā'isha reported,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, used to say
eleven rak'as of prayer—

۱- عَنْ أَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ يَنْزِلُ رَبُّنَا
تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى
السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ
الَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي
فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيهِ
مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ ☆

۲- عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ
كَانَ يُصَلِّي أَحَدَى عَشْرَةَ رَكْعَةً

¹ Discussing the meaning of this *ḥadīth* under the word *nazala*, Ibn 'Athīr says: "Descending and ascending, motion and state of rest, are the properties of matter, while Allāh is supremely exalted above this and hallowed; and the meaning is the descending of Divine mercy and grace and their nearness to servants". The statement is, therefore, metaphorical, and the significance is that the man who seeks communion with the Divine Being at such a time, when the whole of nature is in a state of quiet and the mind of man himself free generally from all anxieties and worries, will find Him nearest to his heart. Such a time is, therefore, fittest for communion with the Divine Being, and that is the time of Tahajjud prayer.

this was his prayer, she meant, at night; and he used to remain in sajda so long, before he raised his head, that one of you could recite fifty verses; and he said two rak'as before the morning prayer, then he lay down on his right side until the mu'adh_{dh}in came to him for the (congregational) prayer.³

(B. 14 : 1.)

كَانَتْ تِلْكَ صَلَوَتُهُ تَعْنِي بِاللَّيْلِ
فَيَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدْرَ مَا
يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ
يَرْفَعَ رَأْسَهُ وَيَرْكُعَ رَكْعَتَيْنِ قَبْلَ
صَلَاةِ الْفَجْرِ ثُمَّ يَضْطَجِعُ عَلَى
شِقِّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ
لِلصَّلَاةِ ☆

3 Masrūq said,
I asked 'Ā'isha about
the prayer of the Prophet,
peace and blessings
of Allah be on him, at night. She
said, (Sometimes) seven
(rak'as), (sometimes) nine
and (sometimes) eleven,

٣- عَنْ مَسْرُوقٍ قَالَ سَأَلْتُ عَائِشَةَ
عَنْ صَلَاةِ النَّبِيِّ ﷺ بِاللَّيْلِ
فَقَالَتْ سَبْعٌ وَ تِسْعٌ وَ أَحَدَى

³ The Tahajjud prayer consists, according to this ḥadīth, of eleven rak'as, but this number may, as explained in the next two, be reduced to nine or seven rak'as, or even less, when the time at hand before the break of the dawn does not suffice to complete the total.

besides the two (sunna) rak'as of the Fajr.

عَشْرَةَ سِوَى رَكْعَتَيْ الْفَجْرِ ☆

(B. 19 : 10.)

4 Ibn 'Umar said, A man asked the Prophet, ^{peace and blessings of Allah be on him,} while he was on the pulpit, What dost thou say about the night prayer? He said :

“Two (rak'as) at a time; and when one of you knows (that) the dawn (is near), he should add one (rak'a)—this will make his prayer witr.”

(B. 8 : 84.)

٤- عَنْ ابْنِ عُمَرَ قَالَ سَأَلَ رَجُلٌ النَّبِيَّ ﷺ وَهُوَ عَلَى الْمِنْبَرِ مَا تَرَى فِي صَلَاةِ اللَّيْلِ قَالَ مَثْنِي مَثْنِي فَإِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ صَلَّى وَاحِدَةً فَأَوْتَرَتْ لَهُ مَا صَلَّى ☆

5 Ibn 'Umar reported, The Prophet ^{peace and blessings of Allah be on him,} said :

“Let the witr be your last prayer at night.”

(B. 14 : 4.)

٥- عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ اجْعَلُوا آخِرَ صَلَوتِكُمْ بِاللَّيْلِ وَتَرَا ☆

6 Abū Huraira said, The Messenger of Allāh,

٦- قَالَ أَبُو هُرَيْرَةَ أَوْصَانِي

peace and blessings
of Allāh be on him,

commanded
me to say the witr before
going to sleep.³

(B. 14 : 2.)

7 Al-Hasan ibn 'Ali said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, taught me sen-
tences to be repeated in
the qunūt⁴ in witr :

"O Allāh! Guide me
among those whom Thou
hast guided, and preserve
me among those whom
Thou hast preserved, and
befriend me among those
whom Thou hast befriended,
and bless me in what
Thou hast granted, and
save me from the evil of
what Thou hast ordered,
for Thou dost order, and
no order over-rides Thy
order; surely he is not
disgraced whom Thou be-
friendest; blessed art Thou,
our Lord! and highly exalt-
ed." (AD-Msh. 4 : 35.)

رَسُولُ اللَّهِ ﷺ بِالْوِتْرِ قَبْلَ النَّوْمِ ☆

٧- عَنْ الْحَسَنِ بْنِ عَلِيٍّ قَالَ

عَلَّمَنِي رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ

أَقُولُهُنَّ فِي قُنُوتِ الْوِتْرِ اللَّهُمَّ

اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي

فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ

تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ

وَقِنِي شَرًّا مَا قَضَيْتَ فَإِنَّكَ تَقْضِي

وَلَا يَقْضِي عَلَيْكَ أَنَّهُ لَا يَذِلُّ

مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ ☆

³ This is the practice now generally followed. The Holy Prophet himself made the witr a part of the Tahajjud prayer.

⁴ Qunūt means the being constantly obedient, and is technically applied to the prayer offered in a standing posture in the last rak'a of any prayer.

8 'Abd al-Raḥmān said, I went out with 'Umar ibn al-Khaṭṭāb to the mosque on a certain night in Ramadẓān, and the people had formed themselves into different groups—one man saying prayer alone and another saying prayers with a number of people following his prayer. So 'Umar said, I think if I gather them together behind one reciter, it would be much better. Then he made his decision and gathered them together behind Ubayy ibn Ka'b. Then I went out with him on another night and the people were following the prayer of their reciter.

٨- عَنْ عَبْدِ الرَّحْمَنِ قَالَ نَخَرَجْتُ
مَعَ عُمَرَ بْنِ الْخَطَّابِ لَيْلَةً فِي
رَمَضَانَ إِلَى الْمَسْجِدِ فَإِذَا النَّاسُ
أَوْزَاعٌ مُتَفَرِّقُونَ يُصَلِّي الرَّجُلُ
لِنَفْسِهِ وَ يُصَلِّي الرَّجُلُ فَيُصَلِّي
بِصَلْوَتِهِ الرَّهْطُ فَقَالَ عُمَرُ
إِنِّي أَرَى لَوْ جُمِعَتْ هَؤُلَاءِ
عَلَى قَارِئٍ وَاحِدٍ لَكَانَ أَمْثَلَ
ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلَى أَبِي ابْنِ
كَعْبٍ ثُمَّ نَخَرَجْتُ مَعَهُ لَيْلَةً
أُخْرَى وَالنَّاسُ يُصَلُّونَ بِصَلْوَةِ

before or after the performance of the rukū'; in the congregational service it was offered by the imām after rising from the rukū' (B. 10: 126). There are other forms of the qunūt prayer—in fact, any prayer may be offered as qunūt.

'Umar said, This innovation is very good; and the part (of the night) in which they sleep is better than that in which they stand saying prayers—he meant the latter part of the night; and the people stood praying in the first part.⁵

(B. 31 : 1.)

قَارِئِهِمْ قَالَ عُمَرُ نَعَمَ الْبِدْعَةُ
هَذِهِ وَالَّتِي يَنَامُونَ عَنْهَا أَفْضَلُ
مِنَ الَّتِي يَقُومُونَ بِرِئْدِ
أَنْحَرِ اللَّيْلِ وَكَانَ النَّاسُ يَقُومُونَ
أَوَّلَهُ ☆

⁵ The prayer spoken of in this ḥadīth is the Tarāwīḥ prayer, said in Ramadẓān. The Holy Qur'ān is recited in this prayer, from the beginning, in such portions that the whole is finished by the end of the month. It is apparent from this ḥadīth that no such prayer was said by the Holy Prophet. A reference to H. viii : 15 would show that when the Holy Prophet was in a state of i'tikāf in the month of Ramadẓān, some people joined him when they saw him saying the tahajjud prayer; and thus, tahajjud was on that occasion said in congregation, though the Holy Prophet never meant it. This continued for three days, after which the Holy Prophet intentionally discontinued it.

CHAPTER XIV

MISCELLANEOUS PRAYERS

(ISTIKHĀRA, ṢALĀT AL-KUSŪF, ISTISQĀ')

Istikhāra (lit., the asking of *khair* i.e., good or blessing) means the asking of Divine blessing in the doing of a thing which a man intends to do. *Kusūf* means the eclipse of the sun or the moon. *Istisqā'* (from *saqy*, giving to drink) is a prayer for rain.

1 Jābir said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, used to teach
us *istikhāra* in all matters,
as he used to teach us a
chapter of the Qur'ān. He
said :

“ When one of you in-
tends the doing of a thing,
he should say two rak'as¹
besides the obligatory pray-
ers, then he should pray—
'O Allāh! I desire Thy
blessing by Thy knowledge,
and I beg of Thee to give

۱- عَنْ جَابِرٍ قَالَ كَانَ رَسُولُ اللَّهِ
ﷺ يُعَلِّمُنَا الْأَسْتِخَارَةَ فِي
الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنْ
الْقُرْآنِ يَقُولُ إِذَا هُمْ أَحَدُكُمْ
بِالْأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ
غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلِ اللَّهُمَّ
إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَ

¹ The best time for *istikhāra* is after the 'Ishā' prayer.

me power (to do it) by Thy power, and I ask of Thee Thy great grace, for Thou hast the power while I have not the power, and Thou knowest while I do not know, and Thou art the Great Knower of the unseen things. O Allāh! If Thou knowest that this affair is good for me in the matter of my religion and my living and the result of my affair—or he said, in the present state of my affair and in its future—then ordain it for me and make it easy for me and bless (me) therein; and if Thou knowest that this affair is evil for me in the matter of my religion and my living and the result of my affair—or he said, in the present state of my affair and in its future—then turn it away from me and turn me away from it and ordain what is good

اَسْتَقْدِرُكَ بِقُدْرَتِكَ وَ اَسْأَلُكَ
مِنْ فَضْلِكَ الْعَظِيمِ فَاِنَّكَ تَقْدِرُ
وَلَا اَقْدِرُ وَ تَعْلَمُ وَلَا اَعْلَمُ وَ
اَنْتَ عَلَامُ الْغُيُوبِ اَللّٰهُمَّ اِنْ
كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ خَيْرٌ
لِيْ فِيْ دِيْنِيْ وَ مَعَاشِيْ وَ عَاقِبَةِ
اَمْرِيْ اَوْ قَالَ عَاجِلِ اَمْرِيْ
وَ اَجَلِهِ فَاقْدُرْهُ لِيْ وَ يَسِّرْهُ لِيْ
ثُمَّ بَارِكْ فِيْهِ وَ اِنْ كُنْتَ تَعْلَمُ
اَنَّ هَذَا الْاَمْرَ شَرٌّ لِيْ فِيْ دِيْنِيْ وَ
مَعَاشِيْ وَ عَاقِبَةِ اَمْرِيْ اَوْ قَالَ
فِيْ عَاجِلِ اَمْرِيْ وَ اَجَلِهِ
فَاَصْرِفْهُ عَنِّيْ وَ اصْرِفْنِيْ عَنْهُ وَ

for me wheresoever it is, and make me contented with it.'

He (the Prophet) said, "And he should say what he wants."³ (B. 19 : 25.)

2 'Abd Allāh ibn 'Amr said, When the sun was eclipsed in the time of the Messenger of Allāh, peace and blessings of Allāh be on him, a call was given that prayer-service gathering together (people) was going to be held. (B. 16 : 3.)

3 'Ā'isha said, The Prophet, peace and blessings of Allāh be on him, recited aloud his *qirā'a* in the eclipse prayer; and when he finished his recital he pronounced the takbīr and performed the rukū'; and when he raised (his head) from the rukū', he said, "Allāh listens to him who praises Him. Our

اَقْدَرَلِي الْخَيْرَ حَيْثُ كَانْتُ ثُمَّ

ارْضَنِي بِهِ قَالَ وَ يُسَمِّي حَاجَتَهُ ☆

٢- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ لَمَّا

كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ

رَسُولِ اللَّهِ ﷺ نُودِيَ أَنْ الصَّلَاةُ

جَامِعَةٌ ☆

٣- عَنْ عَائِشَةَ قَالَتْ جَهَرَ النَّبِيُّ

ﷺ فِي صَلَاةِ الْخُسُوفِ بِقِرَاءَتِهِ

فَإِذَا فَرَغَ مِنْ قِرَاءَتِهِ كَبَّرَ

فَرَكَعَ وَإِذَا رَفَعَ مِنَ الرَّكْعَةِ

قَالَ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ رَبَّنَا وَلَكَ

³ *Istikhāra* is an individual prayer, and it may be continued for several days until the mind through Divine help is settled on an affair. It is not necessary that a man should be informed in a vision as to the course which he should adopt.

Lord! And Thine is the praise." Then he returned to the recital (of the Qur'ān). In the eclipse prayer there are four rukū's and four sajdās in two rak'as.³ (B. 16 : 19.)

الْحَمْدُ ثُمَّ يُعَاوِدُ الْقِرَاءَةَ فِي صَلَاةِ الْكُسُوفِ أَرْبَعَ رَكَعَاتٍ فِي رَكَعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ ☆

4 'Abd Allāh reported, I saw the Prophet, peace and blessings of Allāh be on him, on the day he went out to pray for rain. He said, He (the Prophet) turned his back to the people and faced the Qibla praying, then he turned over his outer wrapping garment, then he said with us two rak'as of prayer reciting therein the qirā'a aloud.⁴ (B. 15 : 17.)

عَنْ عَبْدِ اللَّهِ رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ نَخَرَجَ يَسْتَسْقِي قَالَ فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ وَ اسْتَقْبَلَ الْقِبْلَةَ يَدْعُو ثُمَّ حَوَّلَ رِدَاءَهُ ثُمَّ صَلَّى لَنَا رَكَعَتَيْنِ جَهَرَ فِيهِمَا بِالْقِرَاءَةِ ☆

³ The eclipse prayer is a congregational service in which both men and women take part (B. 16 : 10). The particular eclipse which is spoken of in this hadith occurred on the very day on which Ibrāhīm, the Holy Prophet's eighteen months old son, died (B. 16 : 17).

⁴ This was a special service for rain held in an open place. Prayer may also be offered for rain without holding a special service (H. xi. 13, B. 11 : 35).

CHAPTER XV

BURIAL SERVICE

1. " And give good news to the patient ones who, when a misfortune befalls them, say: We are Allāh's and to Him shall we return. These are they on whom are blessings and mercy from their Lord, and these are the followers of the right course " (2 : 155-157).

2. " Our Lord ! Forgive us and those of our brethren who had precedence of us in faith " (59 : 10).

3. " And never hold a burial service for any one of them who dies and do not stand (to pray) on his grave; surely they disbelieve in Allāh and his Messenger " (9 : 84).

When news of death is received, one should repeat the words *innā li-llāh-i wa innā ilai-hi rāji'ūn* (v. 1). The asking of forgiveness for the departed ones is a Muslim's duty towards a Muslim (v. 2), and this is done by the holding of a burial service at death. Burial service is prohibited in the case of those who disbelieve in Allāh and His Messenger (v. 3), the particular people referred to in the verse being hypocrites whose disbelief had become manifest.

Details as to the duties of the living towards the dying and the dead are given in Ḥadīth. Visiting the sick is a duty laid upon every Muslim (ḥ. 11). When signs of the approach of death are witnessed in a person, the Holy Qur'ān may be recited by his bedside (ḥ. 1). Speaking well of the dead or a sick person when a visit is paid to him is recommended (ḥ. 2). Grief for the dying or the dead is but natural, and one may weep when overcome (ḥḥ. 3, 4), but wailing, slapping the cheeks, tearing garments, etc. are forbidden (ḥḥ. 5, 6). Death of children is spoken of as a blessing in disguise (ḥ. 7). The dead body must be washed and cleaned of all impurities and then wrapped up in clean cloth (ḥḥ. 8, 9). Following the bier is an act of great merit (ḥ. 10), and a duty which a Muslim owes to his dead brother (ḥ. 11). Respect must be shown to the bier, whether it be of a Muslim or of a non-Muslim (ḥḥ. 12, 13). A burial service may be held even in the absence of the dead body (ḥ. 14). Women were advised not to follow a bier but there is no prohibition against it (ḥ. 15). The bier may be followed on foot or riding (ḥ. 16). Those who follow the bier arrange themselves into ranks behind the imām at the burial service (ḥ. 17).

The service consists of four takbīrs and taslīm while standing, there being no rukū' or sajdā, but wudzū' must be performed before joining it (ḥḥ. 17, 18). The bier is placed before the imām who stands opposite the middle, or the breast, of the dead body (ḥ. 19). The first takbīr is followed by the recital of the *Fātiḥa* in a soft voice audible to oneself (preceded by the *istiftāḥ*, as in prayer); the second by the recital of *al-ṣala 'ala-l-Nabiyy*; the third by an intercessory prayer for the dead one, in particular, but it includes the living as well; and the fourth by taslīm (ḥḥ. 20-23). Burial service must be held even on a Muslim who is guilty of heinous sins (H. viii : 6). The committing of suicide is, according to Islām, a criminal act, but even such a person may not be deprived of the burial service (ḥ. 24). In the battle-field the washing, the shrouding and the burial service were dispensed with, and two men were buried in one grave (ḥ. 25). What should be said and done at the burial is related in ḥḥ. 26, 27. The tomb should be raised a little above the ground and should be gibbous in shape (ḥ. 28). The plastering of tombs or construction of buildings on them is discouraged (ḥ. 29). The gathering of friends and relatives to console the bereaved family is allowed, and so also is the preparation for them of food, at which only those very nearly related should be present (ḥḥ. 30, 31). Abusing the dead is forbidden (ḥ. 32). Charity on behalf of the dead is allowed (ḥḥ. 33, 34). When visiting graves, one must pray for the dead (ḥ. 35).

1 Ma'ḏil said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said :

“Recite the Sūra Yāsīn
before the dying among
you.”¹ (Aḥ-Mṣh. 5 : 3.)

۱- عَنْ مَعْقِلٍ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ اقْرءُوا سُورَةَ
يَسَّ عَلَى مَوْتَاكُمْ ☆

2 Umm Salama said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said :

“When you visit a sick

۲- عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ
رَسُولُ اللَّهِ ﷺ إِذَا حَضَرْتُمْ

¹ This chapter is full of expressions of Divine greatness and glory.

person or a dead one, speak well (of him), for the angels say *āmin* to what you say." (M-Msh. 5 : 3.)

الْمَرِيضَ أَوِ الْمَيِّتَ فَقُولُوا خَيْرًا
فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا
تَقُولُونَ ☆

3 'Ā'isha said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, kissed
'Uthmān ibn Maz'ūn while
he was dead, and he wept,
so that the tears of the
Prophet, peace and blessings
of Allāh be on him, flow-
ed over the face of
'Uthmān.² (Tr-Msh. 5 : 3.)

٣- عَنْ عَائِشَةَ قَالَتْ إِنَّ
رَسُولَ اللَّهِ ﷺ قَبَّلَ عُثْمَانَ ابْنَ
مَظْعُونٍ وَهُوَ مَيِّتٌ وَهُوَ
يَبْكِي حَتَّى سَالَ دُمُوعُ النَّبِيِّ ﷺ
عَلَى وَجْهِ عُثْمَانَ ☆

4 Anas said,
Along with the Messen-
ger of Allāh, peace and blessings
of Allāh be on him,
we visited Abū Saif, the
blacksmith, and he was
Ibrāhīm's foster-father.

٤- عَنْ أَنَسٍ قَالَ دَخَلْنَا مَعَ
رَسُولِ اللَّهِ ﷺ عَلَى أَبِي سَيْفٍ
الْقَيْنِ وَكَانَ ظَنْرًا لِإِبْرَاهِيمَ

² 'Uthmān ibn Maz'ūn was the first person to die from among those who had fled from Makka to Madīna for the sake of their faith in Allāh.

The Messenger of Allāh,
peace and blessings
of Allāh be on him, took Ibrāhīm
(in his arms) and kissed
him and smelt him. Then
we visited him after this
while Ibrāhīm was yielding
up his spirit; so tears began
to flow from the eyes of
the Messenger of Allāh,
peace and blessings
of Allāh be on him. 'Abd al-Raḥ-
mān ibn 'Auf said to him,
And thou too, O Messenger
of Allāh? He said, "O Ibn
'Auf! That is compassion."
Then He wept again and
said:

"Surely the eye sheds
tears and the heart grieves
and we do not say but
what the Lord is pleased
with; and we, O Ibrāhīm!
are full of grief on account
of thy separation."³

(B. 23 : 43.)

فَاَخَذَ رَسُولُ اللَّهِ ﷺ اِبْرَاهِيْمَ
فَقَبَّلَهُ وَ شَمَّهُ ثُمَّ دَخَلْنَا عَلَيْهِ
بَعْدَ ذَلِكَ وَ اِبْرَاهِيْمُ يُجُوْدُ بِنَفْسِهِ
فَجَعَلَتْ عَيْنَا رَسُولِ اللَّهِ ﷺ
تَذْرِفَانِ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ
ابْنُ عَوْفٍ وَ اَنْتَ يَا رَسُولَ اللَّهِ
فَقَالَ يَا ابْنَ عَوْفٍ اِنَّهَا رَحْمَةٌ ثُمَّ
اَتْبَعَهَا بِاُخْرَى فَقَالَ اِنَّ الْعَيْنَ
تَدْمَعُ وَالْقَلْبَ يَحْزَنُ وَلَا نَقُولُ
اِلَّا مَا يَرْضَى رَبُّنَا وَ اَنَا بِفِرَاقِكَ
يَا اِبْرَاهِيْمُ لَمَحْزُونُونَ ☆

³ Ibrāhīm was the Holy Prophet's son by his Coptic wife, Mary. He died when he was eighteen months old. The words uttered by the Holy Prophet on this occasion will serve as a beacon to the world in its tragedies. Abū Saif's wife was wet-nurse to the Holy Prophet's son.

5 'Abd Allāh said,
The Prophet,
of Allāh be on him, said :

peace and
blessings

"He is not of us who slaps the cheeks and tears the garments and mourns like the mourning of the (days of) Ignorance."

(B. 23 : 35.)

٥- عَنْ عَبْدِ اللَّهِ قَالَ قَالَ النَّبِيُّ ﷺ
لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ وَ
شَقَّ الْجُيُوبَ وَ دَعَى بِدَعْوَى
الْجَاهِلِيَّةِ ☆

6 'Umar said,
Leave them (the
women) alone, weeping
over Abū Sulaimān, so long
as there is not throwing of
dust on heads or wailing.⁴

(B. 23 : 33.)

٦- قَالَ عُمَرُ دَعُهُنَّ يَبْكِينَ عَلَى
أَبِي سُلَيْمَانَ مَا لَمْ يَكُنْ نَقْعٌ
أَوْ لَقْلَقَةٌ ☆

7 Anas said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said :

"There is, from among
the people, no Muslim
who has three of his
(children) dead before
they have reached majority

٧- عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ
ﷺ مَا مِنَ النَّاسِ مِنْ مُسْلِمٍ
يَتَوَفَّى لَهُ ثَلَاثَةٌ لَمْ يَلْغُوا

⁴ A Muslim must bear the calamity of the death of a friend or a relative patiently. Weeping is but a sign of tenderness and compassion in the human heart, but wailing and other manifestations which are not consistent with patience are forbidden.

but Allāh will make him enter paradise by His gracious mercy on their account.” (B. 23 : 6.)

الْحَنْتَ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ
بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ ☆

8 Umm 'Aṭiyya said,
The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} came to us while we were washing (the body of) his daughter; so he said :

“Wash her thrice or five times or more than that, with water having (leaves of) the lote tree (boiled in it), and the last time put in camphor; and when you have finished, inform me”.

So when we had finished we informed him, and he threw towards us his waist-wrapper and said :
“Put it next to her body.”
(B. 23 : 9.)

٨- عَنْ أُمِّ عَطِيَّةَ قَالَتْ دَخَلَ
عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَ نَحْنُ
نَغْسِلُ ابْنَتَهُ فَقَالَ اغْسِلْنَهَا ثَلَاثًا
أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ بِمَاءٍ
وَسِدْرٍ وَ اجْعَلِينَ فِي الْأُخْرَةِ
كَافُورًا فَإِذَا فَرَّغْتُمْ فَأَذِنَنِي
فَلَمَّا فَرَّغْنَا أَذْنَاهُ فَالْتَقَى إِلَيْنَا
حَقْوَهُ فَقَالَ أَشْعِرْنَاهَا إِيَّاهُ ☆

9 'Ā'isha reported,
The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} was shrouded

٩- عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ

in three pieces of white washed cotton cloth,* made in Yaman; there was neither shirt in them nor turban. (B. 23 : 18.)

كُفِّنَ فِي ثَلَاثَةِ أَثَوَابٍ يَمَانِيَّةٍ
بَيْضَ سَحُولِيَّةٍ مِّنْ كُرْسُفٍ
لَّيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ ☆

10 Abū Huraira said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said :

“Whoever stays with a bier until he joins the burial service over it, he has one portion; and whoever remains present till the body is buried, he has two portions. (B. 23 : 58.)

١٠- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ مَنْ شَهِدَ الْجَنَازَةَ
حَتَّى يُصَلِّيَ عَلَيْهِ فَلَهُ قِيرَاطٌ وَ
مَنْ شَهِدَ حَتَّى يُدْفَنَ كَانَ لَهُ
قِيرَاطَانِ ☆

11 Barā' ibn 'Āzib said,
The Prophet, peace and
blessings
of Allāh be
on him, commanded us....to
follow biers (to their last
resting-place), to visit the

١١- عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ
أَمَرَنَا النَّبِيُّ ﷺ..... بِاتِّبَاعِ الْجَنَائِزِ

* *Saḥūliyya* were so called in relation to *Saḥūl*, a place in Yaman, where they were woven or whence they were brought; or they were garments beaten and washed and whitened, so called in relation to *saḥūl* meaning *one who beats and washes and whitens clothes* (LL).

sick person, to accept (the invitation of) one who invites (to a dinner), to help the oppressed one, to execute the oath, to return the salutation, and to utter a prayer for the sneezer.*

(B. 23 : 2.)

12 'Amir reported,
The Prophet, peace and blessings
of Allah be on him, said :

“ When one of you sees a bier then, if he does not accompany it, he should stand uptil he leaves the bier behind or the bier leaves him behind, or it is put down before it leaves him behind.” (B. 23 : 47.)

13 Jābir said,
A bier passed by us
and the Prophet, peace and blessings
of Allah be on him, stood up for it, and
we (also) stood up. Then
we said, O Messenger of

وَعِيَادَةِ الْمَرِيضِ وَاجَابَةِ الدَّاعِي
وَنَصْرِ الْمَظْلُومِ وَ اِبْرَارِ الْقَسَمِ
وَرَدِّ السَّلَامِ وَ تَشْمِيتِ الْعَاطِسِ ☆

١٢- عَنْ عَامِرٍ عَنِ النَّبِيِّ ﷺ
قَالَ إِذَا رَأَى أَحَدُكُمْ جَنَازَةً فَإِنْ
لَمْ يَكُنْ مَاشِيًا مَعَهَا فَلْيَقُمْ حَتَّى
يُخَلِّفَهَا أَوْ تُخَلِّفَهُ أَوْ تُوَضَعَ مِنْ
قَبْلِ أَنْ تُخَلِّفَهُ ☆

١٣- عَنْ جَابِرٍ قَالَ مَرَّ بِنَا
جَنَازَةٌ فَقَامَ لَهَا النَّبِيُّ ﷺ وَ
قُنَا فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّهَا

* Only the first two commandments relate to this chapter, following a bier and visiting a sick person.

Allāh ! It is the bier of a Jew. He said :

"When you see a bier, stand up." ' (B. 23 : 49.)

14 Abū Huraira reported, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} gave the news of the death of the Negus on the day on which he died. He went forth to the place of prayer and made the people stand in ranks and uttered four takbirs.⁸ (B. 23 : 4.)

جَنَازَةُ يَهُودِيٍّ قَالَ فَإِذَا رَأَيْتُمْ

الْجَنَازَةَ فَقُومُوا ☆

١٤- عَنْ أَبِي هُرَيْرَةَ أَنَّ

رَسُولَ اللَّهِ ﷺ نَعَى النَّجَاشِيَّ فِي

الْيَوْمِ الَّذِي مَاتَ فِيهِ نَخَرَجَ إِلَى

الْمُصَلَّى فَصَفَّ بِهِمْ وَكَبَّرَ

أَرْبَعًا ☆

15 Umm 'Aṭiyya said, We were forbidden to follow biers, and it was not a decisive prohibition.⁹

(B. 23 : 29.)

١٥- عَنْ أُمِّ عَطِيَّةٍ أَنَّهَا قَالَتْ

نُهِمْنَا عَنْ اتِّبَاعِ الْجَنَازِ وَلَمْ

يُعَزَّمْ عَلَيْنَا ☆

⁸ Equal respect must be shown to a bier whether it is that of a Muslim or a non-Muslim.

⁹ The Negus was the ruler of Abyssinia. He had become a Muslim. The *ḥadīth* shows that a burial service may be held over a dead body in its absence. It further shows that the funeral service consisted of four takbirs.

¹⁰ Women were advised not to go perhaps because, in the first place they could not help in carrying the bier, but more so because they might break down under grief.

16 Al-Mughira reported,
The Prophet, peace and blessings

of Allah be on him, said :

“The rider shall go behind the bier; and he who walks on foot may go behind it and before it and on its right and on its left, remaining near to it.”

(AD-Msh. 5 : 5.)

17 Ibn ‘Abbās reported,
The Prophet, peace and blessings

of Allah be on him, came to a grave apart from other graves, so he arranged the people into ranks and pronounced four takbīrs. ¹⁰ (B. 23 : 54.)

18 The Prophet, peace and blessings
of Allah be on him, said :

“Whoever prays on the bier”.....He called it

١٦- عَنْ الْمُغِيرَةِ أَنَّ النَّبِيَّ ﷺ

قَالَ الرَّائِبُ يَسِيرُ خَلْفَ الْجَنَازَةِ

وَالْمَاشِي يَمْشِي خَلْفَهَا وَآمَامَهَا

وَعَنْ يَمِينِهَا وَعَنْ يَسَارِهَا

قَرِيبًا مِنْهَا ☆

١٧- عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ

ﷺ عَلَى قَبْرِ مَنبُودٍ فَصَفَّهُمْ

وَكَبَّرَ أَرْبَعًا ☆

١٨- قَالَ النَّبِيُّ ﷺ مَنْ صَلَّى

عَلَى الْجَنَازَةِ سَمَّاهَا صَلَوةً

¹⁰ A fuller account is given in B. 23 : 5. The burial service over the deceased had been held during the night, and the Holy Prophet was not informed. So he held a burial service over again on the grave. The ḥadīth further shows that the people arranged themselves into ranks behind the imām. The general practice is to have at least three ranks (AD-Msh. 5 : 5), but there is no harm if there are two (B. 23 : 54).

ṣalā (prayer), and there is no *rukū* in it, nor *sajda*; and no one should talk during the service; and there is in it *takbīr* and *taslim*; and Ibn 'Umar would not pray (on the bier) unless he had performed the *wudzū*.

(B. 23 : 56.)

لَيْسَ فِيهَا رُكُوعٌ وَلَا سُجُودٌ
وَلَا يُتَكَلَّمُ فِيهَا وَفِيهَا تَكْبِيرٌ
وَتَسْلِيمٌ وَكَانَ ابْنُ عُمَرَ لَا
يُصَلِّي إِلَّا طَاهِرًا ☆

19 Samura reported, A woman died in childbirth, and the Prophet, peace and blessings of Allah be on him, held a burial service over her, and stood opposite the middle (of the bier).¹¹ (B. 6 : 29.)

١٩- عَنْ سَمُرَةَ أَنَّ امْرَأَةً مَاتَتْ
فِي بَطْنٍ فَصَلَّى عَلَيْهَا النَّبِيُّ ﷺ
فَقَامَ وَسَطَهَا ☆

20 Ṭalḥa said, I prayed on a bier behind Ibn 'Abbās, and he recited the *Fātiḥa* and said, (I have done this) so that

٢٠- عَنْ طَلْحَةَ قَالَ صَلَّيْتُ
خَلْفَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ
فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ وَ قَالَ

¹¹ This *ḥadīth* is again related by Bukhārī in 23:64 under the heading: "Where to stand in the case of the woman and the man." This shows that the same position should be adopted by the imām, whether the bier is that of a male or a female. Imām Abū Ḥanīfa interpreted the *middle* as meaning the breast, and that is the right position of the imām according to him, both in the case of the female and the male.

you may know that it is
the Sunna.¹² (B. 23 : 65.)

لَتَعْلَمُوا أَنَّهَا سُنَّةٌ ☆

21 Abū Huraira said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said :

“When you pray over
the dead one, be sincere in
your prayer for him.”¹³

(AD-Msh. 5 : 5.)

٢١- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ إِذَا صَلَّيْتُمْ عَلَى

الْمَيِّتِ فَأَخْلَصُوا لَهُ الدُّعَاءَ ☆

22 Abū Huraira said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, used to
say when he held a burial-
service over a bier :

“O Allāh ! Forgive our
living ones and our dead
ones, and those of us who
are present and those who
are absent, and our young

٢٢- عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ

رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى عَلَى

الْجَنَازَةِ قَالَ اللَّهُمَّ اغْفِرْ لِحَيِّنَا

وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَ

¹² Ibn 'Abbās recited the *Fātiḥa* in a voice which others could hear, so that they might know that it was the Holy Prophet's practice. This shows that it was ordinarily recited in a low voice not audible, and further that it was meant to be so recited by the imām as well as the congregation. The same is the case with the prayers after other takbīrs. The *Fatiḥa* is recited after the first takbīr; *al-ṣalā 'ala-l-Nabiyy*, as in the sitting position in prayer, after the second; and an intercessory prayer for the deceased (ḥ. 22, 23) after the third; while the taslīm is uttered after the fourth.

¹³ The burial service is thus an intercessory prayer for the deceased one, and any prayer may be offered. *Ḥadīth* contains several such prayers. The one generally adopted is given in the next *ḥadīth*.

ones and our old ones, and our males and our females. O Allāh! Whom Thou keepest living among us cause him to live in submission to Thee, and whom Thou causest to die from among us make him die in faith. O Allāh! Do not deprive us of his reward, and do not make us fall into a trial after him."

(AD-Msh. 5 : 5.)

23 Hasan said, The *Fātiḥa* should be recited over the child and then one should say, O Allāh! Make him for us a cause of recompense in the world to come and as one going before and a reward.¹⁴

(B. 23 : 65.)

24 Abū Huraira said, The Prophet, peace and blessings of Allāh be on him, said :

"Whoever strangles himself strangles himself into

صَغِيرَنَا وَكَبِيرَنَا وَذَكَرَنَا وَ
أُنْثَانَا اللَّهُمَّ مِنْ أَحْيَيْتَهُ مِنَّا فَاحْيِهِ
عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ
مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ
لَا تَحْرِمْ مِنَّا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ ☆

٢٣- قَالَ الْحَسَنُ يُقْرَأُ عَلَى الْوَلَدِ
بِفَاتِحَةِ الْكِتَابِ وَ يَقُولُ اللَّهُمَّ
اجْعَلْهُ لَنَا فَرَطًا وَ سَلَفًا وَ
أَجْرًا ☆

٢٤- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
النَّبِيُّ ﷺ الَّذِي يَخْتَنِقُ نَفْسَهُ

¹⁴ According to one report, the word *dhukhr-an* (a treasure) is added before the final word *ajr-an*. No burial service is held over a still-born child (B. 23 : 80).

fire, and whoever stabs himself with a spear stabs himself into fire.”¹⁵

(B. 23 : 83.)

يَخْنُقُهَا فِي النَّارِ وَالَّذِي يَطْعُنُهَا

يَطْعُنُهَا فِي النَّارِ ☆

25 Jābir said, The Prophet, ^{peace and blessings} of Allah be on him, gathered together in one cloth two men out of those who were killed in (the battle of) Uḥud. Then he asked, “Which of them knew more of the Qur’ān? When one of them was pointed out to him, he gave him precedence in the *laḥd*, and said, “I shall be a witness of these on the day of resurrection”. And he commanded that they should be buried with their blood (on them) and they were not washed, nor

٢٥- عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ

ﷺ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ

قَتَلَى أَحَدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ

يَقُولُ أَيُّهُمَا أَكْثَرُ أَخْذَاً لِلْقُرْآنِ

فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا

قَدَّمَهُ فِي اللَّحْدِ وَ قَالَ أَنَا شَهِيدٌ

عَلَى هَؤُلَاءِ يَوْمَ الْقِيَمَةِ وَ أَمَرَ

بَدْفَنِهِمْ فِي دِمَائِهِمْ وَ لَمْ

¹⁵ According to one *ḥadīth*, the Holy Prophet did not lead the burial service of a man who committed suicide, but his companions held such a service.

was a burial service held over them.¹⁶ (B. 23 : 72.)

يَغْسِلُوا وَلَا يُصَلِّ عَلَيْهِمْ ☆

26 Ibn 'Umar reported, When the dead body was placed in the grave, the Prophet, peace and blessings of Allāh be on him, used to say :

"In the name of Allāh and with Allāh and according to the religion of the Messenger of Allāh."

٢٦- عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أُدْخِلَ الْمَيِّتَ الْقَبْرَ قَالَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ

(Aḥ-Msh. 5 : 6.)

رَسُولِ اللَّهِ ☆

27 Muḥammad reported without tracing it up to the Holy Prophet,

The Prophet, peace and blessings of Allāh be on him, threw on the dead body (at its burial) three handfuls of dust with both his hands, and he caused water

٢٧- عَنْ مُحَمَّدٍ مُرْسَلًا أَنَّ النَّبِيَّ ﷺ حَتَّى عَلَى الْمَيِّتِ ثَلَاثَ حَبَّاتٍ بِيَدَيْهِ جَمِيعًا وَأَنَّهُ

¹⁶ *Laḥd* (from *laḥada*, he inclined to a thing) is an oblong excavation in the side of the grave, a lateral hollow, in which the dead body is placed, the opening into the grave being then closed with bricks, so that when the grave is filled with earth the body remains intact. As this ḥadīth shows, preference was given to the *laḥd*, the other body being placed in the *shaqq*, the pit itself, and therefore burial in the *shaqq* is not disallowed. In the case of a coffin, the *shaqq* alone would serve the purpose.

The martyrs of Uḥud were neither washed nor was a burial service held over them, and the same rule may be followed in the exigency of war or other exigencies. Towards the end of his life, however, the Holy Prophet held a burial service on the grave of the martyrs of Uḥud.

to be sprinkled on the grave of his son Ibrāhīm, and placed pebbles on it.

(Msh. 5 : 6.)

رَشَّ عَلَى قَبْرِ ابْنِهِ إِبْرَاهِيمَ وَ
وَضَعَ عَلَيْهِ حَصْبَاءَ ☆

28 Sufyān, the date-seller, reported,

He saw the grave of the Prophet, ^{peace and blessings of Allah be on him,} gibbous shaped.¹⁷ (B. 23 : 96.)

٢٨- عَنْ سُفْيَانَ التَّمَارِ أَنَّهُ

رَأَى قَبْرَ النَّبِيِّ ﷺ مُسَنَّأَ ☆

29 Jābir said, The Messenger of Allāh, ^{peace and blessings of Allah be on him,} forbade the plastering of the grave, and the construction of a building on it, and sitting on it.¹⁸ (M-Msh. 5 : 6.)

٢٩- عَنْ جَابِرٍ قَالَ نَهَى رَسُولُ

اللَّهِ ﷺ أَنْ يُجَصَّصَ الْقَبْرُ
وَ أَنْ يُبْنَى عَلَيْهِ وَ أَنْ يُقْعَدَ

عَلَيْهِ ☆

30 'Ā'isha, wife of the Prophet, ^{peace and blessings of Allah be on him,} reported :

When a person of her family died and the women gathered together over it,

٣٠- عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ

أَنَّهَا كَانَتْ إِذَا مَاتَ الْمَيِّتُ مِنْ
أَهْلِهَا فَاجْتَمَعَ لِذَلِكَ النِّسَاءُ ثُمَّ

¹⁷ The Arabic word is *musannam* which means raised from the ground like the *sanām* (hump) of the camel.

¹⁸ The prohibition to plaster, and build on, a grave may have been due to the waste of money which it would involve. Sitting on the grave is prohibited because it is disrespectful.

then they dispersed, except the family of the dead and those closely related to him, she used to order a cooking-pot of *talbina* which was cooked, then *tharīd* was made and the *talbina* was cast over it; then she would say, Eat of it, for I heard the Messenger of Allāh, peace and blessings of Allāh be on him, say: "The *talbina* gives rest to the heart of the sick one and takes away some of the grief."¹⁹ (B. 70 : 24.)

تَفَرَّقْنَ إِلَّا أَهْلَهَا وَخَاصَّتَهَا
أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ
فَطَبَخَتْ ثُمَّ صَنَعَ ثَرِيدٌ فَصَبَّتِ
التَّلْبِينَةَ عَلَيْهَا ثُمَّ قَالَتْ كُلْنَ
مِنْهَا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ التَّلْبِينَةُ مَجْمَةٌ لِفُؤَادِ
الْمَرِيضِ تَذْهَبُ بِبَعْضِ
الْغُرَنِ ☆

31 'Ā'isha said,
When the news came

٣١- عَنْ عَائِشَةَ قَالَتْ لَمَّا جَاءَ

¹⁹ *Talbina* (from *laban* meaning *milk*) is food made of bran, milk and honey, or simply of bran and honey, so called because it is white like milk; and *tharīd* is bread crumbled into small pieces with fingers over which broth is poured, sometimes prepared with marrow and with eggs, considered to be most delicious. It shows that there was a gathering when a person died, the object no doubt being to console the bereaved family. When they dispersed, food was sent by some near relative to the family itself and very nearly related friends. The whole gathering did not partake of food.

to the Prophet, ^{peace and blessings of Allah be on him,} that Ibn Hāritha and Ja'far and Ibn Rawāḥa were killed, he sat (in the mosque), and grief could be seen in his face, and I saw (him) through the opening at the pivot of the door.²⁰

(B. 23 : 40.)

32 'Ā'isha said, The Prophet, ^{peace and blessings of Allah be on him,} said :

"Do not abuse the dead, for they have gone on to what they sent before."²¹

(B. 23 : 97.)

33 'Ā'isha reported, A man said to the Prophet, ^{peace and blessings of Allah be on him,} My mother died a sudden

النَّبِيِّ ﷺ قَتَلَ ابْنَ حَارِثَةَ وَ

جَعْفَرٍ وَ ابْنَ رَوَاحَةَ جَلَسَ

يَعْرِفُ فِيهِ الْخُرْنُ وَ أَنَا أَنْظَرُ

مِنْ صَائِرِ الْبَابِ شَقَّ الْبَابِ ☆

٣٢- عَنْ عَائِشَةَ قَالَتْ قَالَ النَّبِيُّ

ﷺ لَا تَسُبُّوا الْأَمْوَاتَ فَإِنَّهُمْ

قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا ☆

٣٣- عَنْ عَائِشَةَ أَنَّ رَجُلًا قَالَ

لِلنَّبِيِّ ﷺ إِنَّ أُمِّي افْتُلِتَتْ

²⁰ To sit in some place so that people may come and express their sympathy with and console the bereaved family is, therefore, according to the Holy Prophet's practice. Praying for the deceased one is not forbidden, but there is no authority for the present practice to offer prayers by the raising up of hands with every new-comer. The only prayer was the burial service and a prayer on the grave.

²¹ Abuse is forbidden not only in regard to the dead from among Muslims but the dead in general. But criticism is not forbidden in any case ; it sometimes becomes a necessity, as in the case of the reporters of *ḥadīth*.

death, and I am sure that if she had been able to speak she would have given in charity; will she have a reward if I give in charity on her behalf? He said, "Yes".²² (B. 23 : 94.)

نَفْسَهَا وَ أَظْنُّهَا لَوْ تَكَلَّمَتْ
تَصَدَّقَتْ فَهَلْ لَهَا أَجْرٌ إِنْ
تَصَدَّقْتُ عَنْهَا قَالَ نَعَمْ ☆

34 It is reported on the authority of Sa'd ibn 'Ubāda that

His mother died while he was absent. So he said, O Messenger of Allāh! My mother died while I was absent; will it benefit her if I give in charity on her behalf. He said, "Yes". He said, Then I make thee a witness that my orchard *Mikhrāf* is a charity on her behalf.

٣٤- عَنْ سَعْدِ بْنِ عُبَادَةَ تُوْفِيَتْ
أُمُّهُ وَ هُوَ غَائِبٌ عَنْهَا فَقَالَ يَا
رَسُولَ اللَّهِ إِنْ أُمِّي تُوْفِيَتْ وَ أَنَا
غَائِبٌ عَنْهَا أَيْنَعَعَهَا شَيْءٌ إِنْ
تَصَدَّقْتُ بِهِ عَنْهَا قَالَ نَعَمْ فَقَالَ
إِنِّي أَشْهَدُكَ أَنَّ حَاطِي الْمَخْرَافِ
صَدَقَةٌ عَلَيْهَا ☆

(B. 55 : 15.)

²² This *hadīth* and the one that follows show that charity on behalf of the dead is a source of benefit to them; and it appears that charity on behalf of the dead was generally practised in early Islām. Recital of the Holy Qur'ān to the dying ones is recommended (h. 1), but the practice of reciting the Holy

35 Buraida said,
The Messenger of
Allāh, ^{peace and blessings}
^{of Allah be on him,} used to
teach them (to say), when
they went forth to the
graves :

“Peace be with you,
Dwellers of this abode!
from among the faithful
and the Muslims; and we,
if it please Allāh, will join
you; we ask of Allāh
security for ourselves and
for you.” (M-Msh. 5 : 8.)

٣٥- عَنْ بُرَيْدَةَ قَالَ كَانَ
رَسُولُ اللَّهِ ﷺ يَعْلَمُهُمْ إِذَا
خَرَجُوا إِلَى الْمَقَابِرِ السَّلَامُ عَلَيْكُمْ
أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ
وَالْمُسْلِمِينَ وَأَنَا إِنِ شَاءَ اللَّهُ
بِكُمْ لِلْآخِرُونَ نَسْأَلُ اللَّهَ لَنَا وَ
لَكُمْ الْعَافِيَةَ ☆

Qur'ān over the dead body or on a grave is not traceable to the Holy Prophet and is an innovation. Recital of the Holy Qur'ān is a good deed in itself, but to do it for remuneration does not bring any good to the reciter and certainly none to the dead. There is no authority of the Holy Prophet for the *Qul* ceremony on the third day, or for the ceremonies connected with the tenth and fortieth days after death. Nor can they be considered as acts of charity, for they are not for the benefit of the poor.

CHAPTER XVI

CHARITY AND ZAKĀT

1. ' The parable of those who spend their property in the way of Allāh is as the parable of a grain growing seven ears with a hundred grains in every ear, and Allāh multiplies for whom He pleases, and Allāh is Ample-giving, Knowing " (2 : 261).

2. " O you who believe ! Give in charity of the good things you earn and of what We have brought forth for you out of the earth, and do not aim at giving in charity what is bad " (2 : 267).

3. " If you give in charity openly it is well, and if you hide it and give it to the poor it is better for you " (2 : 271).

4. " Righteousness is this that one believes in Allāh and the last day and the angels and the Book and the prophets, and gives away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for the emancipation of the captives, and keeps up prayer and pays the zakāt " (2 : 177).

5. " Zakāt is only for the poor and the needy, and the collectors appointed for its collection, and those whose hearts are made to incline to truth, and the ransoming of captives, and those in debt, and for the way of Allāh, and (for) the wayfarer " (9 : 60).

The Arabic word for charity is *ṣadaqa*, (from *ṣidq*, meaning truth). *Zakāt*, properly *zakā*, is originally *zakawa*, of the same measure as *ṣadaqa*, and its primary significance is *increase* or *purification*. Technically *zakāt* is a fixed portion of one's wealth which it is obligatory to give away annually for the benefit of the poor; the giving away of wealth to the needy is thus regarded as bringing about its purification and increase. Charity is likened to the sowing of seed which brings immense reward (v. 1). Only that charity is acceptable to God which is given out of one's lawful earnings (v. 2). It may be given either openly or in secret (v. 3). *Zakāt* is obligatory charity in addition to voluntary charity, and it forms with the keeping up of prayer the basis of Islām (v. 4 ; ḥ. 10). Those appointed to collect the *zakāt* are included among the persons who are entitled to receive the *zakāt* (v. 5) ; and thus it is definitely

laid down that the zakāt must be collected as public money, and distributed as such, under the directions of the head of the state or the head of a community.

Hadith gives equal conspicuousness to this subject. Charity is here given the broadest possible significance, including the doing of any good to a fellow-man or to an animal, refraining from doing evil, meeting one's brother with a cheerful countenance and so on (ḥ. 1-6). The giving of charity in secret is praised (ḥ. 7). Asking for other people's charity is disapproved, earning one's livelihood by hard labour being far more preferable (ḥ. 8).

Zakāt is a tax distinct from voluntary charity, and the most important obligation next to prayer (Ḥ. ii : 5, 6; ḥ. 9, 10). The minimum limit on which zakāt is payable is in silver about Rs. 50 (ḥ. 11). Zakāt is payable at the rate of 2½ p. c. on all savings (ḥ. 12) over which a year has passed (ḥ. 13). A woman must pay zakāt out of her ornaments (ḥ. 14). A trader is also liable to pay zakāt on his goods (ḥ. 15), and being a tax on property it is payable out of the property of an orphan (ḥ. 16). The zakāt is payable to the Muslim state or some other authority; it must be collected at some central place and then distributed (ḥ. 17, 18). One-third or one-fourth of zakāt may be left in the hands of the person who pays the zakāt, for distribution according to his choice (ḥ. 19). The tax on land-produce is one-tenth or one-twentieth (ḥ. 20), while in the case of treasure-trove or minerals it is one-fifth (ḥ. 21, 22).

1 Abū Mūsā reported,
The Prophet, ^{peace and blessings of Allah} said:
he on him,

"*Sadaqa* is incumbent on every Muslim."

They (his companions) said, O Prophet of Allāh! And (what about him) who has not got (anything to give)? He said:

"He should work with his hand and profit himself and give in charity."

They said, If he has nothing (in spite of this). He said:

"He should help the distressed one who is in need."

١- عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ

قَالَ عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ

فَقَالُوا يَا نَبِيَّ اللَّهِ فَمَنْ لَمْ يَجِدْ

فَقَالَ يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ

وَيَتَصَدَّقُ قَالُوا فَإِنْ لَمْ يَجِدْ

قَالَ يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفِ

They said, If he is unable to do this. He said :

“He should do good deeds and refrain from doing evil—this is charity on his part.” (B. 24 : 31.)

قَالُوا قَاتِ لَمْ يَجِدْ قَالَ فَلْيَعْمَلْ

بِالْمَعْرُوفِ وَ لِيُمْسِكِ عَنِ الشَّرِّ

فَإِنَّهَا لَهُ صَدَقَةٌ ☆

2 Abū Huraira reported, The Prophet, peace and blessings of Allah be on him. said :

“On every bone of the fingers charity is incumbent every day : One assists a man in riding his beast or in lifting his provisions to the back of the animal, this is charity ; and a good word and every step which one takes in walking over to prayer is charity ; and showing the way (to another) is charity.” (B. 56 : 72.)

٢- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

قَالَ كُلُّ سُلَامَى عَلَيْهِ صَدَقَةٌ كُلَّ

يَوْمٍ يُعِينُ الرَّجُلَ فِي دَابَّتِهِ

يُحَامِلُهُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ

صَدَقَةٌ وَالْكَلِمَةُ الطَّيِّبَةُ وَ كُلُّ

خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ

وَ دَلَّ الطَّرِيقَ صَدَقَةٌ ☆

3 Abū Huraira reported, The Prophet peace and blessings of Allah be on him. said :

٣- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

“Removal from the way of that which is harmful is charity.” (B. 46 : 24.)

يُمِيطُ الْآذَى عَنِ الطَّرِيقِ صَدَقَهُ ☆

4 Jābir said,
The Messenger of Allāh, peace and blessings of Allāh be on him, said :

“Every good deed is charity, and it is a good deed that thou meet thy brother with a cheerful countenance and that thou pour water from thy bucket into the vessel of thy brother.”

(Aḥ-Msh. 6 : 6.)

٤- عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ كُلُّ مَعْرُوفٍ صَدَقَةٌ وَإِنْ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِقٍ وَأَنْ تَفْرِغَ مِنْ دَلُوكَ فِي إِنَاءِ أَخِيكَ ☆

5 Abū Huraira said,
The Prophet, peace and blessings of Allāh be on him, said :

“The man who exerts himself on behalf of the widow and the poor one is like the one who struggles in the way of Allāh, or the one who keeps awake in the night (for prayers) and fasts during the day.” (B. 69 : 1.)

٥- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ ﷺ السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمَسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ أَوْ الْقَائِمِ اللَّيْلِ الصَّائِمِ النَّهَارِ ☆

6 Abū Huraira said,
The Messenger of Allāh, peace and blessings of Allāh be on him, said :

٦- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

"A prostitute was forgiven—she passed by a dog, panting with its tongue out, on the top of a well containing water, almost dying with thirst; so she took off her boot and tied it to her head-covering and drew forth water for it; she was forgiven on account of this."

It was said: Is there a reward for us in (doing good to) the beasts? He said:

"In every animal having a liver fresh with life there is a reward."¹

(B. & M-Msh. 6 : 6.)

7 Abū Huraira said on the authority of the Prophet, peace and blessings of Allah be on him, (who said):

"There is a man who gives a charity and he conceals it so much so that his

رَسُولُ اللَّهِ ﷺ غَفِرَ لِمَرْأَةٍ
مُؤْمِسَةٍ مَرَّتْ بِكَابٍ عَلَى رَأْسِ
رَكِيٍّ يَلْهَثُ كَادَ يَقْتُلُهُ الْعَطَشُ
فَنَزَعَتْ خُفَّهَا فَأَوْثَقَتْهُ بِخِمَارِهَا
فَنَزَعَتْ لَهُ مِنَ الْمَاءِ فَغَفِرَ لَهَا
بِذَلِكَ قِيلَ إِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا
قَالَ فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ
أَجْرٌ ☆

٧- قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَاخْفَاهَا

¹ Doing good to beasts is, like the doing of good to human beings, a deed of charity; while cruelty to animals is forbidden just like cruelty to human beings (B. & M-Msh. 6 : 7).

left hand does not know
what his right hand
spends." (B. 24 : 13.)

حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ
بِمِينِهِ ☆

8 Zubair reported,
The Prophet, peace and blessing of Allah
he on him, said :

"If one of you should
take his rope and bring a
bundle of fire-wood on his
back and then sell it, with
which Allāh should save
his honour, it is better for
him than that he should
beg of people whether they
give him or do not give
him." (B. 24 : 50.)

٨- عَنْ الزُّبَيْرِ عَنِ النَّبِيِّ ﷺ قَالَ
لَآنَ يَأْخُذُ أَحَدُكُمْ حَبْلَهُ فَيَأْتِي
بِحِزْمَةِ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعُهَا
فَيَكْفِيَ اللَّهُ بِهَا وَجْهَهُ خَيْرٌ لَهُ
مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ
مَنْعُوهُ ☆

9 Fāṭima bint Qais said,
The Messenger of Allāh,
peace and blessings of Allah be on him, said :

"In (one's) wealth there
is a due besides the zakāt";
then he recited :

٩- عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ
قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ فِي الْمَالِ
لِحَقًّا سِوَى الزَّكَاةِ ثُمَّ تَلَا

"It is not righteousness that you turn your faces towards the East and the West (2: 177.)" *

(Tr-Msh. 6: 6.)

10 Ibn 'Abbās reported, The Prophet, ^{peace and blessings} on him, sent Mu'adh to Yaman and said :

"Invite them to bear witness that there is no god but Allāh and that I am the Messenger of Allāh; if they accept this, tell them that Allāh has made obligatory on them five prayers in every day and night; if they accept this, tell them that Allāh has made obligatory in their wealth

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ
قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ الْآيَةُ ☆

١٠- عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ
بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ ادْعُهُمْ
إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي
رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا
لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدْ افْتَرَضَ
عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ
يَوْمٍ وَلَيْلَةٍ فَإِنْ أَطَاعُوا لِذَلِكَ
فَاعْلَمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ

* See v. 4 quoted above. There charity is first enjoined—wealth must be given away out of love for God—and after it is mentioned the giving of zakāt. It is thus shown that these are two separate duties, the voluntary duty of giving away to others as much as one likes, and the obligatory duty of giving away $2\frac{1}{2}$ p. c. out of one's savings after every twelve months.

a charity which is taken from the wealthy among them and given to the poor among them."

(B. 24 : 1.)

11. Abū Sa'id said, The Prophet, peace and blessings of Allah be on him, said :

"There is no zakāt in what is less than five *auqiya* (of silver), nor is there any zakāt in the case of less than five camels, nor is there any zakāt in what is less than five *wasāq*." ³

(B. 24 : 4.)

صَدَقَةٌ فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ
أَغْنِيَائِهِمْ وَ تَرُدُّ فِي فُقَرَائِهِمْ ☆

۱۱- عَنْ أَبِي سَعِيدٍ يَقُولُ قَالَ
النَّبِيُّ ﷺ لَيْسَ فِيمَا دُونَ خَمْسِ
أَوَاقٍ صَدَقَةٌ وَلَا فِيمَا دُونَ
خَمْسِ ذَوْدٍ صَدَقَةٌ وَلَا لَيْسَ
فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ ☆

³ The minimum on which zakāt is payable is called *niṣāb*. In the case of cereals and fruits, the *niṣāb* was five *wasāq*, which comes to between 20 and 30 maunds, according to different calculations. In the case of camels, the *niṣāb* was five; in that of goats and sheep, 40. In the case of silver it was five *auqiya* or 200 dirhams which comes to a little over Rs. 50. According to one ḥadīth (AD, 9:5); the *niṣāb* in case of gold was twenty dinārs, about 3 oz. Under present conditions a uniform *niṣāb* would lead to greater facility, and as money is the standard in all payments, it would be quite in conformity with the spirit of the *sharī'a* if a money value of Rs. 50 is fixed as the minimum on which zakāt is payable in the case of all possessions. No zakāt is payable in things which are required for daily use (Tr-Msh. 6:2). Jewels and precious stones are also excepted.

12 'Alī said.
The Messenger of
Allāh peace and blessings
of Allāh be on him, said :

“I remit (zakāt on) horses for riding and slaves for service; but pay the zakāt on silver, one dirham out of every forty dirhams; and there is no zakāt if there are 190 dirhams, but when it reaches two hundred, there are (to be paid) out of it five dirhams (of zakāt). (Tr-Msh. 6 : 1.)

13 Ibn 'Umar said :
The Messenger of
Allāh peace and blessings
of Allāh be on him, said :

“Whoever acquires wealth, there is no zakāt on it until a year has passed over it.”⁴

(Tr-Msh. 6)

١٢- عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ
ﷺ قَدْ عَفَوْتُ عَنْ الْخَيْلِ
وَالرَّقِيقِ فَهَاتُوا صَدَقَةَ الرِّقَّةِ
مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ
وَلَيْسَ فِي تِسْعِينَ وَ مِائَةٍ شَيْءٌ
فَإِذَا بَلَغَتْ مِائَتَيْنِ فَفِيهَا
خَمْسَةٌ دَرَاهِمَ ☆

١٣- عَنْ ابْنِ عُمَرَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ مِنْ اسْتَفَادَ مَالًا
فَلَا زَكَاةَ فِيهِ حَتَّى يَحُولَ
عَلَيْهِ الْحَوْلُ ☆

⁴ Zakāt is paid annually after calculating the savings of that year.

14 Umm Salama said,
I used to wear ornaments of gold. So I said,
O Messenger of Allah!
Is this hoard? He said :

“ Whatever reaches the limit that thou shouldst pay zakāt out of it, and the zakāt is paid thereon, it is not hoarding.”⁵

(AD-Msh. 6 : 1.)

15 Samura reported,
The Messenger of Allāh, ^{peace and blessings of Allah be on him,} commanded us that we should pay zakāt out of that which we provided for trade.⁶

(AD-Msh. 6 : 1.)

١٤- عَنْ أُمِّ سَلَمَةَ قَالَتْ كُنْتُ
الْبَسُ أَوْضَاحًا مِنْ ذَهَبٍ فَقُلْتُ
يَا رَسُولَ اللَّهِ أَكَنْزٌ هُوَ فَقَالَ
مَا بَلَغَ أَنْ تُؤَدِيَ زَكَوَتَهُ فَرَكِي

فَلَيْسَ بِكَزٍّ ☆

١٥- عَنْ سَمُرَةَ أَنَّ رَسُولَ اللَّهِ
ﷺ كَانَتْ يَأْمُرُنَا أَنْ نُخْرِجَ
الصَّدَقَةَ مِنَ الَّذِي نَعْدُ لِلْبَيْعِ ☆

⁵ Umm Salama was the Holy Prophet's wife. The ḥadīth shows that zakāt must be paid on gold and silver ornaments, whether they are actually worn or not. The reference in the word *konz* used in this ḥadīth is to the following verse :

“ Those who hoard up gold and silver and do not spend it in Allāh's way, announce to them a painful chastisement ” (9 : 39).

Thus gold and silver may be hoarded only if zakāt is regularly paid thereon.

⁶ Zakāt was paid on camels and sheep which were kept for trade purposes, and therefore there is no reason for excepting trade goods. But while there is a natural increase in the case of animals, out of which zakāt is paid, the capital involved in goods for trade may sometimes lie dormant. There is no reliable ḥadīth to show how zakāt was calculated on merchandise; a reasonable course would be to take as the basis of calculation the profit which is gained by trading.

16 'Amr ibn Shu'aib reported on the authority of his grandfather,

The Prophet, ^{peace and blessings of Allāh be on him,} addressed the people and said :

"Beware! Whoever is the guardian of an orphan who has property, should trade with it, and should not leave it (undeveloped), so that the zakāt should eat it away." ' (Tr-Msh. 6)

17 Abū Huraira said, When the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} died and Abū Bakr became (his successor), and those of the Arabs who would disbelieve disbelieved, 'Umar said, How dost thou fight people (who profess Islām), and the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} said: "I have

١٦- عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ

جَدِّهِ أَنَّ النَّبِيَّ ﷺ خَطَبَ النَّاسَ

فَقَالَ أَلَا مَنْ وَلِيَ يَتِيمًا لَهُ مَالٌ

فَلْيَتَجَرَّ فِيهِ وَلَا يَتْرُكْهُ حَتَّى

تَأْكُلَهُ الصَّدَقَةُ ☆

١٧- عَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا

تَوَفَّى رَسُولُ اللَّهِ ﷺ وَكَانَ

أَبُو بَكْرٍ وَكَفَرَمِنْ كَفَرَمِنْ الْعَرَبِ

فَقَالَ عُمَرُ كَيْفَ تُقَاتِلُ النَّاسَ وَ

قَدْ قَالَ رَسُولُ اللَّهِ ﷺ أُمِرْتُ

' Zakāt being a tax on hoardings or possessions must be paid by every owner of property even though he happens to be an orphan. The guardian of the orphan is, therefore, enjoined to carry on trade with the capital, so that the capital itself may not be consumed.

been commanded to continue fighting against people until they say, There is no god but Allāh^a; whoever says this will have his property and his life safe unless there is a due against him and his reckoning is with Allāh.” (Abū Bakr) said, By Allāh! I shall fight those who make a difference between prayer and zakāt, for zakāt is a tax on property; By Allāh! if they withhold from me even a she-kid which they used to make over to the Messenger of Allāh, ^{peace and blessings of} Allāh be on him, I shall fight against them for their withholding it. ‘Umar said, By Allāh! Allāh opened the heart of Abū Bakr (to receive the truth), so I knew that it was true.⁹ (B. 24 : 1.)

أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ مَنْ قَالَهَا فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ فَقَالَ وَاللَّهِ لَا أَقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالتَّرْكَوَةِ فَإِنَّ التَّرْكَوَةَ حَقُّ الْمَالِ وَاللَّهُ لَوْ مَنَعُونِي عَنَّا كَانُوا يُؤْذُونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا قَالَ عُمَرُ فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ قَدْ شَرَحَ اللَّهُ صَدْرَ أَبِي بَكْرٍ فَعَرَفْتُ أَنَّهُ الْحَقُّ ☆

^a For what this means, see H. xix : 17.

⁹ Zakāt was the most important source of revenue of the Muslim state, and during the Holy Prophet's lifetime zakāt was collected in the government

18 Abū Huraira said, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} appointed a man from among the Asad to collect the zakāt of Banū Sulaim—he was called Ibn al-Lutbiyya—so when he came to him, he called him to account for it.¹⁰

(B. 24 : 67.)

19 Sahl reported, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} said :

“When you have formed an opinion, then take (the zakāt) and leave one-third ; if you do not leave one-third, leave one-fourth.”¹¹

(Tr-Msh. 6 : 1.)

١٨- عَنْ أَبِي حُمَيْدٍ قَالَ اسْتَعْمَلَ

رَسُولُ اللَّهِ ﷺ رَجُلًا مِّنَ الْأَسَدِ

عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ يُدْعَى

ابْنُ اللَّتْبِيَّةِ فَلَمَّا جَاءَ حَاسِبَهُ ☆

١٩- عَنْ سَهْلِ بْنِ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ

كَانَ يَقُولُ إِذَا خَرَصْتُمْ

فَخُذُوا وَادْعُوا الثُّلُثَ فَإِنْ لَمْ

تَدْعُوا الثُّلُثَ فَادْعُوا الرَّبْعَ ☆

treasury. When the Holy Prophet died, many of the Arabian tribes which had just entered Islām rebelled against the Caliph and apostatized. There were others whose rebellion consisted only in refusing the payment of zakāt into the public treasury. It is these tribes that are spoken of in this *ḥadīth*, as the words of Abū Bakr show : “If they withhold from me even a she-kid”. Making a difference between prayer and zakāt also meant the same. They did not apostatize but they refused to pay the zakāt, and this was a refusal to admit the authority of the central government. Abū Bakr’s action on this occasion shows that zakāt cannot be distributed according to the will of the individual who pays the zakāt, but it must be collected and distributed by a central organization.

¹⁰ This collector withheld a part of what he had brought, saying that that part of his collections was presented to him. The Holy Prophet decided that no one who was appointed as a collector could receive personal presents. This is mentioned in detail in B. 51 : 17.

¹¹ One-third or one-fourth of the zakāt may be left with the owner for distribution according to his choice.

20 'Abd Allah reported,
The Prophet, ^{peace and blessings}
of Allah be on him, said:

"In (the produce of) lands watered by rain and springs or in what is watered by water running on the surface of the ground is one-tenth, and (in) what is watered by wells one-twentieth."¹² (B. 24 : 55.)

21 Abū Huraira reported,
The Prophet, ^{peace and blessings}
of Allah, be on him, said:

".....In treasure trove (or minerals) one-fifth (shall be taken by the state)."¹³ (B. 24 : 66.)

22 Ibn 'Abbās said,
Amber is not treasure trove; it is a thing which the sea casts forth.

And Hasan said, In amber and pearls one-fifth (shall be taken by the state).¹⁴

(B. 24 : 65.)

٢٠- عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ

قَالَ فِيْمَا سَقَتِ السَّمَاءُ وَالْعُيُونُ

أَوْ كَانَ عَشْرًا بِالعُشْرِ وَمَا سَقَى

بِالنَّضْحِ نِصْفُ الْعُشْرِ ☆

٢١- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ

ﷺ قَالَ فِي الرِّكَازِ

الْخُمْسُ ☆

٢٢- قَالَ ابْنُ عَبَّاسٍ لَيْسَ الْعَنْبَرُ

بِرِّكَازٍ هُوَ شَيْءٌ دَسَرَهُ الْبَحْرُ

وَقَالَ الْحَسَنُ فِي الْعَنْبَرِ وَاللُّؤْلُؤِ

الْخُمْسُ ☆

¹² Agricultural produce was taxed on a different basis. This was the land revenue of the Muslim state, and it is only a fraction of the land revenue under the British rule in India. Under non-Muslim rule, when land revenue goes to the state, zakāt should be calculated only on the savings of the year.

¹³ The one-fifth taken from treasure-trove is not zakāt in the proper sense, as it is taken only once.

¹⁴ 'Umar took one-fifth from amber, and Hasan's view is generally upheld.

CHAPTER XVII

FASTING

1. "O you who believe! Fasting is prescribed for you as it was prescribed for those before you, so that you may guard (against evil);and those who find it hard to do so may effect a redemption by feeding a poor man" (2 : 183).

2. "The month of Ramadhān is that in which the Qur'ān was revealed;.....Therefore, whoever of you witnesses the month, he shall fast during it, and whoever is sick or on a journey (he shall fast), a (like) number of other days" (2 : 184).

3. "It is made lawful to you to approach your wives on the night of the fast; they are an apparel for you and you are an apparel for them;.....and eat and drink until the whiteness of the day becomes distinct to you from the blackness of the night at dawn, then complete the fast till night" (2 : 187).

The directions relating to fasts are all contained in vv. 2 : 183-187. Fasts are to be kept during the 29 or 30 days of Ramadhān (v. 2). The fast consists in abstaining daily, from dawn till sunset, from food and drink and sexual intercourse (v. 3). Fasting is recognised in ḥadīth as one of the pillars of Islām (H. ii : 5, 6), but too much voluntary fasting is prohibited (H. ii : 3). While fasting, one must cultivate the habit of abstaining from evil, from foul talk and falsehood (ḥ. 1, 2), and of charity to fellow-men (ḥ. 3). Fasting starts with the first day of Ramadhān and ends with the last day of it. Ramadhān being a lunar month, its beginning and end depend on the appearance of the new moon (H. xii. 1, 2). Fast must not be kept on a doubtful day (ḥ. 4). The fast begins when dawn appears (ḥ. 5), and ends when the sun sets (ḥ. 6). When fasting, it is recommended that one should have a meal in the morning (ḥ. 7), a little before dawn (ḥ. 8).

Breaking the fast when one is journeying is permitted, but fasting is allowed in such a case unless it entails hardship (ḥ. 9, 10). One who is ill, the pregnant woman, the woman who gives suck, and a very old person may feed a needy person instead of fasting (ḥ. 11). A woman should not fast when she is menstruating, but she should fast for the same number of days afterwards (ḥ. 12).

When for some reason, the number of fasts is to be completed after Ramadẓān, it may be done at any time before the next Ramadẓān (h. 13). Fasting on 'Id days is strictly prohibited (h. 14). When a person eats or drinks forgetting that he is fasting, the fast is not broken (h. 15). Cooling oneself, taking a bath, gargling or rinsing the mouth, and tasting of the food in the cooking-pot do not break the fast (h. 16), nor does vomiting (h. 17). *I'tikāf* or keeping to the mosque during the last ten days of Ramadẓān, and not going out of it except for a need, may be resorted to by those who fast, and it is in these nights that the *Laila al-Qadr* must be sought (hh. 18, 19).

1 Abū Huraira reported,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said :

“Fasting is an armour with which one protects oneself; so let not him (who fasts) utter immodest (or foul) speech, nor let him act in an ignorant manner; and if a man quarrels with him or abuses him, he should say twice, I am fasting. And by Him in Whose hand is my soul, the odour of the mouth of one fasting is sweeter in the estimation of Allāh than the odour of musk—he gives up his food and his drink and his (sexual) desire for My sake; fasting is for Me and I will grant

١- عَنْ أَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ الصَّيَامُ جُنَّةٌ
فَلَا يَرُفُثُ وَلَا يَجْهَلُ وَإِ
أَمْرٌ قَاتِلٌ أَوْ شَائِمٌ فَلْيَقُلْ
إِنِّي صَائِمٌ مَرَّتَيْنِ وَالَّذِي نَفْسِي
بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ
عِنْدَ اللَّهِ تَعَالَى مِنْ رِيحِ الْمَسْكِ
يَتْرَكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ
مِنْ أَجْلِ الصَّيَامِ لِي وَأَنَا أَجْرِي

its reward ; and a virtue brings reward ten times like it." (B. 30 : 2.)

2 Abū Huraira said,
The Messenger of Allāh,

peace and blessings of Allah be on him, said :

"He who does not give up uttering falsehood and acting according to it, Allāh has no need of his giving up his food and his drink."

(B. 30 : 8.)

3 Ibn 'Abbās said,
The Messenger of Allāh,

peace and blessings of Allah be on him, was the most generous of all people, and he was most generous in Ramadzān, when Gabriel met him, and he met him in every night of Ramadzān and read with him the Qur'ān; so the Messenger of Allāh, peace and blessings of Allah be on him, was

بِهِ وَالْحَسَنَةُ بِعَشْرِ أَمْثَلِهَا ☆

٢- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَدَعْ قَوْلَ

الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ

حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَ

شَرَابَهُ ☆

٣- عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ

رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ وَ

كَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ

حِينَ يَلْقَاهُ جِبْرِيلُ وَكَانَ

يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ

فَيُدَارِسُهُ الْقُرْآنَ فَلَرَسُولُ اللَّهِ

more generous in the doing of good than the wind which is sent forth (on every body). (B. 1 : 1.)

وَاللَّهُ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ
الْمُرْسَلَةِ ☆

4 Šila said, reporting on the authority of 'Ammār,

Whoever keeps fast on a doubtful day, disobeys

Abu-l-Qāsim ¹ peace and blessings of Allah be on him.

(B. 30 : 11.)

۴- قَالَ صَلَّةٌ عَنْ عَمَّارٍ مِّنْ صَامٍ
يَوْمَ الشَّكِّ فَقَدْ عَصَى أَبَا الْقَاسِمِ
وَاللَّهُ

5 'Adiyy ibn Ḥātim said,
When it was revealed,
"Until the *khaiṭ al-abyadz*
becomes distinct to you
from the *khaiṭ al-aswad*", I
betook myself to a black
cord and a white cord ² and
put them under my pillow,
and I looked at them (now
and then) during the night

۵- عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ لَمَّا
نَزَلَتْ حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ
الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ
عَمَدْتُ إِلَى عِقَالٍ أَسْوَدَ وَ إِلَى
عِقَالٍ أَبْيَضَ فَجَعَلْتُهُمَا تَحْتَ
وَسَادَّتِي فَجَعَلْتُ أَنْظُرَ فِي اللَّيْلِ

¹ Abu-l-Qāsim is the kunya of the Holy Prophet.

² *Khaiṭ* literally means a cord.

but I could not distinguish between them; then I came to the Messenger of Allāh, peace and blessings of Allāh be on him, in the morning and I mentioned this to him. He said, "By this is meant only the blackness of the night and the whiteness of the day."

(B. 30 : 16.)

6 'Umar said,
The Messenger of Allāh, peace and blessings of Allāh be on him, said :

"When the night comes on from there and the day departs on this side and the sun goes down, the one who is fasting should break the fast."

(B. 30 : 43.)

7 Anas said,
The Prophet, peace and blessings of Allāh be on him, said :

"Have the meal before dawn, for there is blessing in the meal before dawn."

(B. 30 : 20.)

8 Abū Hāzim said that he heard Sahl ibn Sa'd saying,

فَلَا يَسْتَبِينُ لِي فَعَدَوْتُ
عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرْتُ
لَهُ ذَلِكَ فَقَالَ إِنَّمَا ذَلِكَ سَوَادُ
الَّيْلِ وَبَيَاضُ النَّهَارِ ☆

٦- عَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ
ﷺ إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَهُنَا
وَأَدْبَرَ النَّهَارُ مِنْ هَهُنَا وَغَرَبَتِ
الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ ☆

٧- عَنْ أَنَسٍ قَالَ قَالَ النَّبِيُّ ﷺ
تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَهً ☆

٨- عَنْ أَبِي حَازِمٍ أَنَّهُ سَمِعَ سَهْلَ

I used to have my meal before dawn in my family, then I used to hasten to overtake the morning prayer with the Messenger of Allāh, peace and blessings of Allāh be on him.

(B. 9 : 27.)

ابْنُ سَعْدٍ يَقُولُ كُنْتُ أَتَسَحَّرُ
فِي أَهْلِ نُبَّةٍ تَكُونُ سُرْعَةً بِي
أَنْتَ أَدْرَكَ صَلَاةَ الْفَجْرِ مَعَ
رَسُولِ اللَّهِ ﷺ ☆

9 Anas said,
We used to be on journey with the Prophet, peace and blessings of Allāh be on him, and he who kept the fast did not find fault with him who broke it, nor did he who broke the fast find fault with him who kept it. (B. 30 : 37.)

٩- عَنْ أَنَسٍ قَالَ كُنَّا نُسَافِرُ
مَعَ النَّبِيِّ ﷺ فَلَمْ يَعْصِ الصَّائِمُ
عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى
الصَّائِمِ ☆

10 Jābir said,
The Messenger of Allāh, peace and blessings of Allāh be on him, was on a journey, and he saw a crowd and a man who was placed under a shade. He said, "What is this?" They said, He is one fasting. He said :

١٠- عَنْ جَابِرٍ قَالَ كَانَ
رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ فَرَأَى
زَحَامًا وَرَجُلًا قَدْ ظَلَّلَ عَلَيْهِ
فَقَالَ مَا هَذَا فَقَالُوا صَائِمٌ فَقَالَ

“There is no great virtue in fasting when on journey”. (B. 30 : 36.)

لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ ☆

11 'Aṭā' said, One should break the fast on account of illness, whatever it may be, as Allāh has said. And Ḥasan and Ibrāhīm said, concerning the woman who gives suck and the one with child, when they fear about themselves or their child, they should break the fast, then fast on other days. And as to the very old man when he cannot bear fasting—Anas, after he became old, fed one who was needy, for a year or two, daily with bread and meat, and broke the fast.

(B. 65 : ii, 25.)

١١- قَالَ عَطَاءٌ يُفْطِرُ مِنَ
الْمَرَضِ كُلِّهِ كَمَا قَالَ اللَّهُ تَعَالَى
وَقَالَ الْحَسَنُ وَابْرَاهِيمُ
فِي الْمُرْضِعِ وَالْحَامِلِ إِذَا خَافَا
عَلَى أَنْفُسِهِمَا أَوْ وَلَدَهُمَا تُفْطِرَانِ
ثُمَّ تَقْضِيَانِ وَآمَّا الشَّيْخُ الْكَبِيرُ
إِذَا لَمْ يُطِقِ الصِّيَامَ فَقَدْ أَطْعَمَ
أَنَسٌ بَعْدَ مَا كَبِرَ عَامًا أَوْ عَامَيْنِ
كُلَّ يَوْمٍ مَسْكِينًا خُبْزًا وَلَحْمًا
وَ أَفْطَرَ ☆

12 Abu-l-Zinād said,
The menstruating woman has to fast afterwards,
and she has not to perform
any prayer (for the prayers
omitted). (B. 30 : 41.)

١٢- قَالَ أَبُو الزِّنَادِ أَنَّ
الْحَائِضَ تَقْضِي الصَّيَّامَ وَلَا تَقْضِي
الصَّلَاةَ ☆

13 Abū Salama said,
I heard 'Ā'isha say, I
used to be under obligation
to fast on account of (the
fasts omitted in) Ramadzān,
and I was not able to per-
form this obligation except
in Shā'bān.^a (B. 30 : 40.)

١٣- عَنْ أَبِي سَلَمَةَ قَالَ سَمِعْتُ
عَائِشَةَ تَقُولُ كَانَ يَكُونُ عَلَى الصَّوْمِ
مِنْ رَمَضَانَ فَمَا اسْتَطِيعُ أَنْ
أَقْضِيَ إِلَّا فِي شَعْبَانَ ☆

14 Abū 'Ubaid said,
I was present at 'Īd
with 'Umar and he said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, forbade fast-
ing on these two days, the
(Īd) day of your breaking
the fast and the other (Īd)
day on which you eat of
your sacrifices.

١٤- عَنْ أَبِي عُبَيْدٍ قَالَ شَهِدْتُ
الْعِيدَ مَعَ عُمَرَ فَقَالَ هَذَانِ يَوْمَانِ
نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِهِمَا
يَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ وَالْيَوْمُ
الْآخَرُ تَأْكُلُونَ فِيهِ مِنْ تُسْكِكُمْ ☆

(B. 30 : 66.)

^a Shā'bān is the month preceding Ramadzān.

15 Abū Huraira reported,
The Prophet, ^{peace and blessings of}
Allah be on him, said :

“When one forgets and eats and drinks, he should complete his fast, for Allāh made him eat and drink.”

(B. 30 : 26.)

١٥- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ

ﷺ قَالَ إِذَا نَسِيَ فَأَكَلَ وَ

شَرِبَ فَلْيَتِمَّ صَوْمَهُ فَإِنَّمَا أَطَعُمُهُ

اللَّهُ وَسَقَاهُ ☆

16 Ibn ‘Umar moistened a cloth and cast it over him while he was fasting; and Sha’bī entered a bath while he was fasting. Ibn ‘Abbās said, There is no harm that one should taste of the food in the cooking-pot and anything else. And Ḥasan said, There is no harm in rinsing the mouth with water, and getting cooled, by one who fasts.

(B. 30 : 25.)

١٦- بَلَّ ابْنُ عُمَرَ ثَوْبًا فَأَلْقَاهُ

عَلَيْهِ وَهُوَ صَائِمٌ وَدَخَلَ الشَّعْبِيُّ

الْحَمَّامَ وَهُوَ صَائِمٌ وَقَالَ ابْنُ

عَبَّاسٍ لَا بَأْسَ أَنْ يَتَطَعَّمَ الْقِدَرِ

أَوِ الشَّيْءِ وَقَالَ الْحَسَنُ لَا بَأْسَ

بِالْمَضْمَضَةِ وَالتَّبَرُّدِ لِلصَّائِمِ ☆

17 Abū Huraira said,
When a person vomits, he should not break the fast.

(B. 30 : 32.)

١٧- عَنْ أَبِي هُرَيْرَةَ إِذَا قَاءَ

فَلَا يُفْطِرُ ☆

18 'Ā'isha said,
The Messenger of
Allāh, ^{peace and blessings}
^{of Allah be on him,} used to
confine himself (to the
mosque) in the last ten
days of Ramadẓān, and he
would say: "Seek the
Laila al-Qadr in the last
ten days of Ramadẓān."⁴

(B. 32 : 3.)

١٨- عَنْ عَائِشَةَ قَالَتْ كَانَ
رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي الْعَشْرِ
الْأَوَاخِرِ مِنْ رَمَضَانَ وَيَقُولُ
تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ
الْأَوَاخِرِ مِنْ رَمَضَانَ ☆

19 'Ā'isha said,
The Messenger of
Allāh, ^{peace and blessings}
^{of Allah be on him,} would
cause his head to get to me
while he was in the mosque,
and I would comb his hair;
and he did not enter the
house when performing
i'tikāf except for a need.

(B. 33 : 3.)

١٩- عَنْ عَائِشَةَ قَالَتْ وَإِنْ كَانَ
رَسُولُ اللَّهِ ﷺ لَيَدْخُلُ عَلَى رَأْسِهِ
وَهُوَ فِي الْمَسْجِدِ فَأَرْجِلُهُ وَكَانَ
لَا يَدْخُلُ الْبَيْتَ إِلَّا لِلْحَاجَةِ إِذَا
كَانَ مُعْتَكِفًا ☆

⁴ *Laila al-Qadr* means the grand night or the night of majesty. It is the night on which the revelation of the Holy Qur'ān began (97 : 1). As stated in other ḥadīth, it must be particularly sought on the 25th, 27th and 29th of Ramadẓān (B. 2 : 35). Confining oneself to the mosque during the last ten days of Ramadẓān is known as *i'tikāf*. See next ḥadīth.

CHAPTER XVIII

PILGRIMAGE

(ḤAJJ AND 'UMRA)

1. "Surely the first House appointed for men is the one at Makka, blessed and a guidance for the nations.....And pilgrimage to the House is incumbent upon men for the sake of Allāh, upon every one who is able to undertake the journey to it" (3 : 95, 96).

2. "The pilgrimage is performed in the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no amorous speech, nor abusing, nor disputing in the pilgrimage.....and make provision" (2 : 197).

The word *ḥajj* means literally *qaṣd* (*betaking oneself to a person or a place*), and technically it means *betaking oneself at a particular time to Makka to perform certain devotional acts required by Islām*. 'Umra, from 'amara meaning *he paid a visit to a place*, means *a visit to Makka* at any time of the year, and consists of some of the devotional acts of ḥajj. The Sacred House, called the Ka'ba, a rectangular building 40 ft. by 35 ft., and the Ḥaram, including Makka and some adjacent territory, form the centre of the devotional acts of ḥajj and 'umra.

The Ka'ba is called the first House of Divine worship on earth, and a pilgrimage to it is made incumbent upon every Muslim who has the means to undertake the journey to it (v. 1). Pilgrimage is spoken of as one of the basic institutions of Islām (Ḥ. ii : 6), and its performance once in a lifetime is obligatory (ḥ. 1). If a person is unable to perform it personally, he can do it through a substitute (ḥ. 2). One must provide oneself beforehand with what is required for the journey (ḥ. 3). Ḥajj can be performed only at a fixed time (ḥ. 4); 'umra may be performed at any time. *Iḥrām* is the condition in which the pilgrim puts himself; what is to be done or not done in this state is described in ḥḥ. 5-8. There are particular places on the different routes to Makka, where the pilgrim must enter into the state of *iḥrām* (ḥ. 9). The particular *dhikr* of ḥajj is the utterance of *labbaika* in a loud voice (ḥ. 10). Making circumambulations of the Ka'ba, or *ṭawāf*, is the first devotional act of ḥajj or 'umra (ḥ. 11); it is performed by men and women together (ḥ. 12), and may be made while riding (ḥ. 13). The *ṭawāf* is commenced at the corner where the

Black Stone is fixed, which is kissed at the start by making a sign with something (h. 13). In kissing it there is no idea of paying Divine honour to it; the other corners were also kissed (h. 14, 15). The ṭawāf, as a devotional act, is likened to prayer, and therefore a menstruating woman should postpone it (h. 16-17). In the ṭawāf the first three circuits are made running and the last four walking (h. 18). Running between the Ṣafā and the Marwa, known as sa'y, is the next devotional act of ḥajj and 'umra, and with this the 'umra ends (h. 18). The ḥajj proper begins on the 8th Dhu-l-Hijja, which is called the *yaum al-tarwiya*, when the pilgrims proceed to Minā, and here they say their Zuhr and 'Aṣr prayers (h. 19, 20). On the 9th Dhu-l-Hijja, called *yaum al-'arafa*, the pilgrims proceed from Minā to 'Arafāt where they say the Zuhr and 'Aṣr prayers, and the imām delivers the *khutba* (h. 21). 'Arafāt is left after sunset, and the Maghrib and 'Ishā' prayers on that day and the Fajr prayer on the following day, are said at Muzdalifa (h. 22, 23), which is left before sunrise for Minā where the animals are sacrificed at about breakfast time. Then the *ṭawāf al-ifāda* is performed, and after this the pilgrim gets out of the state of iḥrām (h. 24). The flesh of the animals sacrificed may be eaten, stored or distributed, and their skins must be given in charity (h. 25, 26). The head is shaven or the hair is clipped as a sign of getting out of the state of iḥrām (h. 27). The 10th Dhu-l-Hijja and the following two or three days, called the *ayyām al-tashriq*, are spent in Minā. During these days the pilgrims may occasionally visit the Ka'ba (h. 28). Stones are thrown at three places known as the Jamra, and the pilgrim prays to God to keep the Evil one away from him (h. 29). The final act of ḥajj is the *ṭawāf al-wadā'*, the circumambulation of the Ka'ba when leaving Makka (h. 30). The pilgrim is allowed to do any business before or after the ḥajj (h. 31).

1 Ibn 'Abbās reported, Al-Aqra' asked the Prophet, peace and blessings of Allah be on him, O Messenger of Allāh! Is the pilgrimage to be performed every year or only once? He said: "Only once; and whoever does it more than once, it is supererogatory."

(AD. 11 : 1.)

۱- عَنْ ابْنِ عَبَّاسٍ أَنَّ الْأَقْرَعَ
سَأَلَ النَّبِيَّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ
الْحَجُّ فِي كُلِّ سَنَةٍ أَوْ مَرَّةً وَاحِدَةً
قَالَ بَلَى مَرَّةً وَاحِدَةً فَمَنْ زَادَ

فَهُوَ تَطَوُّعٌ

2 Ibn 'Abbās said, Fadzl was riding behind the Messenger of Allāh, peace and blessings of Allāh be on him, when a woman of (the tribe of) *Khath'am* came.....and she said, O Messenger of Allāh! The ordinance regarding pilgrimage made obligatory by Allāh for His servants found my father a very old man unable to sit firmly on a riding camel, shall I perform a pilgrimage on his behalf? He said, "Yes". And this happened in the Farewell pilgrimage.

(B. 25 : 1.)

3 Ibn 'Abbās said, The people of Yaman used to go to pilgrimage while they had no provisions with them and they said, We are those who trust (in Allāh). But

٢- عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ الْفَضْلُ رَدِيفَ رَسُولِ اللَّهِ ﷺ فَجَاءَتْ امْرَأَةٌ مِنْ خَثْعَمَ فَقَالَتْ يَا رَسُولَ اللَّهِ ابْنَ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكْتُ أَبِي شَيْخًا كَبِيرًا لَا يَثْبُتُ عَلَى الرَّاحِلَةِ أَفَأَحْجُ عَنْهُ قَالَ نَعَمْ وَ ذَلِكَ فِي حَجَّةِ الْوَدَاعِ ☆

٣- عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ أَهْلُ الْيَمَنِ يَحْجُونَ وَلَا يَنْزِعُونَ وَ يَقُولُونَ نَحْنُ الْمُتَوَكِّلُونَ فَإِذَا

when they came to Makka they begged of people, so Allāh revealed : " And make provision, for the benefit of provision is the guarding oneself."

قَدُمُوا مَكَّةَ سَالُوا النَّاسَ فَأَنْزَلَ اللَّهُ
عَزَّ وَجَلَّ وَتَزَوَّدُوا فَإِنَّ خَيْرَ
الرَّادِ التَّوَدَّى ☆

(B. 25 : 6.)

4 Ibn 'Umar said, The months of ḥajj are Shawwāl and Dhu-l-Qa'da and (the first) ten days of Dhu-l-Hajj. And Ibn 'Abbās said, It is the Sunna that a man shall not enter the state¹ of iḥrām¹ except in the months of pilgrimage.

٤- قَالَ ابْنُ عُمَرَ أَشْهُرُ الْحَجِّ
شَوَّالٌ وَ ذُو الْقَعْدَةِ وَ عَشْرٌ مِنْ
ذِي الْحِجَّةِ وَقَالَ ابْنُ عَبَّاسٍ مِنْ
السَّنَةِ أَنْ لَا يُحْرِمَ بِالْحَجِّ إِلَّا
فِي أَشْهُرِ الْحَجِّ ☆

(B. 25 : 34.)

5 Ibn 'Umar reported about the Prophet, ^{peace and blessings of Allah be on him,} A man asked him, What should a man wear in the state of iḥrām ? He said :

٥- عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ
أَنَّ رَجُلًا سَأَلَهُ مَا يَلْبَسُ الْمُحْرِمُ

¹ Iḥrām, (from ḥaram, a forbidden thing) signifies entering upon a state that causes what is allowed before to be forbidden or unlawful, and it is technically used to indicate the condition in which the pilgrim is required to put himself. What acts or things become forbidden in the state of iḥrām is explained here and in the three ḥadīth that follow.

"He shall not wear shirt, nor turban, nor trousers, nor head-gear, nor any cloth dyed with *wars* or saffron; and if he does not find shoes, let him wear leather stockings, and he should cut them off so that they may be lower than the ankles."² (B. 3:53.)

فَقَالَ لَا يَلْبَسُ الْقَمِيصَ وَلَا
الْعِمَامَةَ وَلَا السَّرَاوِيلَ وَلَا
الْبُرْنُسَ وَلَا ثَوْبًا مَسَّهُ الْوَرَسُ
أَوِ النَّعْفَرَانُ فَإِنْ لَمْ يَجِدِ النَّعْلَيْنِ
فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا حَتَّى
يَكُونَا تَحْتَ الْكَعْبَيْنِ ☆

6 Ibn 'Abbās said, One in a state of *iḥrām* may smell sweet-smelling plants, and look in the looking-glass, and use medicines out of what he eats, (such as) olive oil and butter; and 'Aṭā' said, He can wear

٦- قَالَ ابْنُ عَبَّاسٍ يَسْمُ الْمُحْرِمُ
الرَّيْحَانَ وَ يَنْظُرُ فِي الْمِرْآةِ وَ
يَعْدَاوِي بِمَا يَأْكُلُ الزَّيْتِ
وَالسَّمْنِ وَ قَالَ عَطَاءٌ يَتَخَمُّ

² This *ḥadīth* explains what the pilgrim should not wear when he enters upon a state of *iḥrām*. Men wore only two seamless sheets, a sheet reaching from the navel to below the knees, (*izār*) and a sheet which covers the upper part of the body (*ridā'*), while women wore their ordinary simple garments. *Wars* is a plant with which clothes are dyed. Clothes dyed red or yellow are thus forbidden.

a ring and carry a purse ; and Ibn 'Umar made circuits, while he was in a state of *ihrām*, and he had girdled his belly with a cloth ; and 'Ā'isha's opinion was that there was no harm in wearing knickerbockers.* (B. 25 : 18.)

7 Ibn 'Umar reported, He heard the Messenger of Allāh, ^{peace and blessings of Allah be on him,} forbidding women in a state of *ihrām* wearing gloves, and veil, and garments dyed with *wars* and saffron, and (saying) that they might wear besides this what they liked of garments coloured with safflower, or made of silk (or silk and wool), or

وَيَلْبَسُ الْهَمِيَانَ وَطَافَ ابْنُ
عُمَرَ وَهُوَ مُحْرِمٌ وَقَدْ خَرَّمَ
عَلَى بَطْنِهِ بِشَوْبَ وَكَرَّ تَرَ عَائِشَةُ
بِالتَّبَانِ بَاسًا ☆

٧- عَنِ ابْنِ عُمَرَ أَنَّهُ سَمِعَ
رَسُولَ اللَّهِ ﷺ يَنْهَى النِّسَاءَ فِي
أَحْرَامِهِنَّ عَنِ الْقُفَازِينَ وَالنَّقَابِ
وَمَا مَسَّ الْوَرَسُ وَالرَّعْفَرَانُ
مِنَ الثِّيَابِ وَلَتَلْبَسَ بَعْدَ ذَلِكَ
مَا أَحَبَّتْ مِنَ أَلْوَانِ الثِّيَابِ
مُعَصْفَرًا أَوْ خَرًّا أَوْ حُلِيًّا أَوْ

* Bukhārī explains that 'Ā'isha allowed knickerbockers only for those who drove her riding camel. Trousers are allowed when an *izār* cannot be had (B. & M-Msh. 11 : 11).

ornaments, or trousers, or shirt.⁴ (AD. 11 : 29.)

سَرَاوِيلَ أَوْ قَبِيصًا ☆

8 'Abd Allāh said,
I heard the Messenger
of Allāh, ^{peace and blessings}
uttering *labbaika* with
glued hair.⁵ (B. 25 : 19.)

۸- عَنْ عَبْدِ اللَّهِ قَالَ سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَهْلُ مُلَبَّدًا ☆

9 Ibn 'Abbās said,
The Prophet, ^{peace and}
^{blessings}
of Allāh be on him, appointed for the
people of Madina *Dhu-l-*
Ḥulaifa as the place where
they should enter into the
state of *iḥrām*; for the
people of Syria, *Juḥfa*; for
the people of Najd, *Qarn*
al-Manāzil; and for the
people of Yaman, *Yalam-*
lam. These are for them

۹- عَنْ ابْنِ عَبَّاسٍ قَالَ إِنَّ النَّبِيَّ
ﷺ وَقَّتْ لِأَهْلِ الْمَدِينَةِ
ذَا الْحُلَيْفَةِ وَلِأَهْلِ الشَّامِ الْجُحْفَةَ
وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ
وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ هُنَّ

⁴ The veil was worn in Arabia as a mark of rank; and it was, therefore, disallowed when a woman was in a state of *iḥrām*, as pilgrimage required the obliteration of all differences of rank. Forbidding a veil in pilgrimage is further a conclusive proof that the Holy Qur'ān did not enjoin the wearing of veil, as in that case the prohibition here stated would be a contradiction of the Holy Qur'ān. Gloves are not allowed because like the veil they are a mark of rank. Ornaments are allowed because they are not a mark of rank, and are worn by even ordinary people and labouring classes.

⁵ *Talbid* is the putting upon one's head gum or something glutinous, in order that the hair might become compact. This is allowed in the state of *iḥrām*, lest the hair should become dishevelled or dusty.

and for those who come upon them from other places, of those who have determined the performance of the hajj and 'umra; and for him who is on the nearer side (of Makka), the appointed place is from where he starts, so that for the people of Makka it is Makka.*

(B. 25 : 7.)

لَهُنَّ وَلِمَنْ آتَى عَلَيْهِنَّ مِنْ
غَيْرِهِنَّ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ
وَمَنْ كَانَ دُونَ ذَلِكَ قَرِيبَ
حَيْثُ أَتَى حَتَّى أَهْلُ مَكَّةَ
مِنْ مَكَّةَ ☆

10 Ibn 'Umar reported, The uttering of *labbaika*⁷ by the Messenger of Allāh, peace and blessings of Allāh be on him, was thus :

"I am at Thy service, O Allāh ! I am at Thy service.

"I am at Thy service ; Thou hast no associate, I am at Thy service.

١٠- عَنْ ابْنِ عُمَرَ أَنَّ تَلْبِيَةَ

رَسُولِ اللَّهِ ﷺ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنْ

* When the pilgrims reach the places mentioned or places opposite them in the sea, they enter into the state of iḥrām. Such a place is called *miqāt*, an appointed place, or *muhill*, the place of raising voices with *labbaika*.

⁷ *Labbaika* (from *labb-un*, obeying or serving) means, *I am at thy service or I wait intent upon obedience to thee, or I am in attendance upon thee, or I am in thy presence, time after time* (LL.) These are the oft-repeated words of the pilgrim when he enters upon a state of iḥrām.

"Thine is the praise and
Thine the favour and
Thine the kingdom, Thou
hast no associate."

(B. 25: 26.)

الْحَمْدُ وَالنِّعْمَةُ لَكَ وَالْمُلْكُ
لَكَ لَا شَرِيكَ لَكَ ☆

11 'Urwa said,
'A'isha informed me
that when the Prophet,
peace and blessings
of Allah be on him, entered
(Makka on pilgrimage), the
first thing that he did was
that he performed ablutions,
then he made circuits
(round the Ka'ba),^a and
there was no 'umra.

(B. 25 : 62.)

٧١- عَنْ عُرْوَةَ قَالَ فَأَخْبَرَتْنِي

عَائِشَةُ أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ

حِينَ قَدِمَ النَّبِيُّ ﷺ أَنَّهُ تَوَضَّأَ

ثُمَّ طَافَ ثُمَّ لَمْ تَكُنْ عُمْرَةً ☆

12 Ibn Juraij reported,
When Ibn Hishām
forbade women making
circuits along with men,
'Aṭā' said, How dost thou
forbid them while the
wives of the Prophet,

١٢- عَنْ ابْنِ جُرَيْجٍ إِذَا مَنَعَ

ابْنُ هِشَامٍ النِّسَاءَ الطَّوَافَ مَعَ

الرِّجَالِ قَالَ عَطَاءٌ كَيْفَ

تَمْنَعُهُنَّ وَقَدْ طَافَ نِسَاءُ النَّبِيِّ

^a This is called *ṭawāf al-quḍūm*. *Ṭawāf* (from *ṭāfa*, he went round) is technically going round the Ka'ba. The *ṭawāf* consists of seven circuits (h. 18).

peace and blessings of Allah be on him, made circuits along with men. I said, Was it after the (verses relating to) curtain (were revealed) or before (it)? He said, By my life! I found this after the curtain (orders). I said, How did men mix with them? He said, They did not mix with them; 'Ā'isha used to make circuits remaining aside from the men, not mixing with them;....but when they intended to go into the (Sacred) House, they stopped before entering (it) till the men were turned out.* (B. 25 : 63.)

وَمَعَ الرِّجَالِ قُلْتُ بَعْدَ الْحِجَابِ أَوْ قَبْلُ قَالَ أَيْ لَعَمْرِي لَقَدْ أَدْرَكْتَهُ بَعْدَ الْحِجَابِ قُلْتُ كَيْفَ يُخَالِطُهُنَّ الرِّجَالُ قَالَ لَمْ يَكُنْ يُخَالِطُهُنَّ كَانَتْ عَائِشَةُ تَطُوفُ حَجْرَةَ مِنَ الرِّجَالِ لَا تُخَالِطُهُمْ وَلَكِنَّهُنَّ كُنَّ إِذَا دَخَلْنَ الْبَيْتَ فَمَنْ حِينَ يَدْخُلْنَ وَ أُخْرِجَ الرِّجَالُ ☆

* This ḥadīth shows that men and women performed the different acts of devotion together; only the women did not mix with men, just as in prayer in mosques they formed separate ranks. It further shows that a change was already coming over the simplicity of the Holy Prophet's time, and already men were thinking of enforcing stricter measures for the seclusion of women, and restraining their freedom. In fact, this was a necessary outcome of the ease which Muslims began to enjoy on account of their conquests.

13 Ibn 'Abbās said, ^{peace and blessings} The Prophet, of Allah be on him, made circuits of the House riding on a camel; and every time that he came to the Corner, he made a sign with something which he had with him and said, Allāhu Akbar.¹⁰ (B. 25:61.)

14 Ibn 'Umar reported, 'Umar said, speaking of the Corner (the Black Stone), I call Allāh to witness that I know that thou art a stone—thou canst not harm or profit; and if I had not seen the Messenger of Allāh, ^{peace and blessings} of Allah be on him, kissing thee, I would not have kissed thee, then he kissed it. (B. 25 : 56.)

١٣- عَنْ ابْنِ عَبَّاسٍ قَالَ طَافَ النَّبِيُّ ﷺ بِالْبَيْتِ عَلَى بَعِيرٍ كُلَّمَا آتَى الرُّكْنَ أَشَارَ إِلَيْهِ بِشَيْءٍ عِنْدَهُ وَكَبَّرَ ☆

١٤- عَنْ ابْنِ عُمَرَ أَنَّ عُمَرَ قَالَ لِلرُّكْنِ أَمَّا وَاللَّهِ إِنِّي لَا أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ وَلَوْ لَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَلَمَكَ مَا اسْتَلَمْتُكَ فَاسْتَلَمَهُ ☆

¹⁰ The Ka'ba has four corners (*arkān*, sing. *rukn*) : the Black Stone called here *al-Rukn*, the Corner, but generally known, as *al-hajar al-aswad* or the Black Stone, and the corner on the Yaman side, are known as the Yamānī corners; the other two being the *Shāmī* (on the side of Syria) and the 'Irāqī (on the side of Mesopotamia). The circuit is commenced at the Black Stone which is the corner-stone of the Ka'ba—it is often called *al-Rukn* or the Corner. The other corners may also be kissed, but the kissing of the Black Stone, the corner-stone of the Ka'ba, is one of the chief features of pilgrimage. Jesus Christ was referring to this very stone when he said : " The stone which the builders rejected, the same is become the head of the corner " (Mtt. 21 : 42.) It is, in fact, an emblem, a token that part of the progeny of Abraham, Ishmael and

15 Ibn 'Umar said,
I have not given
up the kissing of these
two corners¹¹, in difficulty
and in ease, since I saw
the Messenger of Allāh
peace and blessings
of Allāh be on him, kissing them
both. (B. 25 : 56.)

١٥- عَنْ ابْنِ عُمَرَ قَالَ مَا تَرَكْتُ
اسْتِلَامَ هَذَيْنِ الرُّكْنَيْنِ فِي شِدَّةٍ
وَلَا رُخَاءٍ مُنْذُ رَأَيْتُ رَسُولَ اللَّهِ
ﷺ يَسْتَلِمُهُمَا ☆

16 Ibn 'Abbās reported,
The Prophet, peace and
blessings
of Allāh be
on him, said : " The making
of circumambulations
round the House is like
prayer except that you
talk in it; and whoever
talks in it, let him not talk
anything but good."¹²

١٦- عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ
ﷺ قَالَ الطَّوَافُ حَوْلَ الْبَيْتِ
مِثْلُ الصَّلَاةِ إِلَّا أَنْكُمْ تَتَكَلَّمُونَ
فِيهِ فَمَنْ تَكَلَّمَ فِيهِ فَلَا يَتَكَلَّمَنَّ
إِلَّا بِخَيْرٍ ☆

(Tr. - Msh. 11 : 3.)

his descendants, which was rejected by the Israelites, was to become the corner-stone of the Kingdom of God. That there is no idea at all of Divine honour being paid to the Black Stone in kissing it, is shown by the next two *ḥadīth*. See also B. 25 : 58.

¹¹ The *Shāmī* and the *'Irāqī* corners. This shows that all four corners were kissed.

¹² *Ṭawāf* is compared to prayer to show that the mind must be entirely engrossed with the idea of Divine presence. This comparison further draws attention to the fact that outward purity is as necessary in *ṭawāf* as in prayer.

17 'Ā'isha said,

We went out with nothing in view but ḥajj, and when we reached Sarif, I menstruated. The Messenger of Allāh, ^{peace and blessings} of Allāh be on him, entered upon me and I was weeping. He said, "What is the matter with thee? Hast thou menstruated?" I said, Yes. He said :

"This is a matter that Allāh has ordained for the daughters of Adam, so do what the pilgrims do, except that thou shalt not make circuits round the House." (B. 6 : 1.)

18 Ibn 'Umar reported, When the Messenger of Allāh, ^{peace and blessings} of Allāh be on him, made circuits in the ḥajj and the 'umra, on first coming (to Makka), he started with three circuits at a fast pace, and made four circuits

١٧- عَنْ عَائِشَةَ تَقُولُ نَخْرَجْنَا

لَا نَرَى إِلَّا الْحَجَّ فَلَمَّا كُنَّا

بِسَرِفٍ حَضْتُ فَدَخَلَ عَلَيَّ

رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي فَقَالَ

مَا لَكَ أَنْفِسْتَ قُلْتُ نَعَمْ قَالَ إِنَّ

هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ

فَاقْضِي مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ

لَا تَطُوفِي بِالْبَيْتِ ☆

١٨- عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ

ﷺ كَانَ إِذَا طَافَ فِي الْحَجِّ

وَالْعُمْرَةِ أَوَّلَ مَا يَقْدُمُ سَعْيَ

ثَلَاثَةَ أَطْوَافٍ وَ مَشَى أَرْبَعَةً ثُمَّ

walking; then he said two rak'as of prayer; then he ran between the Şafā and the Marwa.¹³ (B. 25 : 62.)

سَجَدَ سَجْدَتَيْنِ ثُمَّ يَطُوفُ
بَيْنَ الصَّفَا وَالْمَرْوَةِ ☆

19 Jābir said,
We came with the Prophet, peace and blessings of Allah be on him, and we were not in a state of iḥrām till the day of *tarwiya*, and with Makka to our back we uttered *labbaika* for the ḥajj.¹⁴

١٩- عَنْ جَابِرٍ قَالَ قَدِمْنَا مَعَ النَّبِيِّ
ﷺ فَأَحْلَلْنَا حَتَّى يَوْمِ التَّرْوِيَةِ
وَجَعَلْنَا مَكَّةَ بِظَهْرِ لُبِّنَا
بِالْحَجِّ ☆

20 'Abd al-'Azīz said,
I asked Anas, Inform me about something which thou hast known about the Prophet, peace and blessings of Allah be on him, where did he say the Zuh̄r and the 'Aṣr prayers on the day of *tarwiya*? He said, At Minā.
(B. 25 : 82.)

٢٠- عَنْ عَبْدِ الْعَزِيزِ قَالَ سَأَلْتُ
أَنَسًا قُلْتُ أَخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ
عَنِ النَّبِيِّ ﷺ ابْنَ صَلَّى الظُّهْرِ
وَالْعَصْرِ يَوْمَ التَّرْوِيَةِ قَالَ بِمِنَى ☆

¹³ Şafā and Marwa are two little hills near Makka. This devotional act of ḥajj is called *sa'y*. The running between Şafā and Marwa is performed seven times (B. 25 : 79.) The limits are indicated by two minarets. In the case of 'umra, the pilgrim gets out of the state of iḥrām with the *sa'y*.

¹⁴ *Tarwiya* means *watering* or *satisfying the thirst*, and the 8th of Dhu-l-Hijja is so called because on that day the pilgrims provide themselves with water for the following days which are to be spent in Minā and 'Arafāt. The ḥajj proper

21 Sālim reported, Ḥajjāj ibn Yūsuf, in the year in which he attacked Ibn al-Zubair, asked 'Abd Allāh, How dost thou do in the halting-place on the day of 'Arafa? ¹⁵ Sālim said, If thou wilt follow the Sunna, say the prayer at an early hour on the day of 'Arafa. Then 'Abd Allāh ibn 'Umar said, He is right; they used to combine the Zuhr and 'Aṣr prayers according to Sunna.¹⁶ (B. 25 : 88.)

٢١- عَنْ سَالِمٍ أَنَّ الْحَجَّاجَ بْنَ يُوْسُفَ
عَامَ نَزَلَ بِابْنِ الزُّبَيْرِ سَأَلَ عَبْدَ اللَّهِ
كَيْفَ تَصْنَعُ فِي الْمَوْقِفِ يَوْمَ عَرَفَةَ
فَقَالَ سَالِمٌ إِنْ كُنْتَ تُرِيدُ السَّنَةَ
فَهَجِرْ بِالصَّلَاةِ يَوْمَ عَرَفَةَ فَقَالَ
عَبْدُ اللَّهِ بْنُ عُمَرَ صَدَقَ إِنَّهُمْ
كَانُوا يَجْمَعُونَ بَيْنَ الظُّهْرِ
وَالْعَصْرِ فِي السَّنَةِ ☆

thus begins on the 8th *Dhu-l-Ḥijja*, and pilgrims who get out of the state of *iḥrām* on performing the 'umra, enter into *iḥrām* for ḥajj on this date.

¹⁵ The 'Arafa is the ninth day of *Dhu-ul-Ḥijja*. The pilgrims remain in Minā on the 8th, and on the ninth they proceed to 'Arafāt, about nine miles from Makka. 'Arafa is derived from 'arf which means *knowledge*.

The halting at 'Arafāt is called *wuqūf*. It lasts only for a few hours, from afternoon till sunset, but it is the most important of the devotional acts of ḥajj, so much so that there is no ḥajj without it. A sermon is here delivered by the imām on the mount known as the *Jabalal-Raḥma* (The Mountain of Mercy).

In the pre-Islām days, the Quraish did not go to 'Arafāt, as they considered themselves superior to the other tribes. Islām obliterated this distinction (2 : 197 ; B. 25 : 91).

¹⁶ Minā is left at noon on the 9th, and the Zuhr and 'Aṣr prayers are combined in 'Arafāt where the pilgrims stay till sunset.

22 Ibn 'Umar said, The Prophet, ^{peace and blessings} of Allah be on him, combined the Maghrib and 'Ishā' prayers at Muzdalifa—the iqāma was called out for each one of them; and he did not say any supererogatory prayer between them, nor after any one of them.¹⁷

(B. 25 : 96.)

٢٢- عَنْ ابْنِ عُمَرَ قَالَ جَمَعَ النَّبِيُّ ﷺ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ كُلِّ وَاحِدَةٍ مِنْهُمَا بِاقَامَةٍ وَلَا يُسَبِّحُ بَيْنَهُمَا وَلَا عَلَى إِثْرِ كُلِّ وَاحِدَةٍ مِنْهُمَا ☆

23 'Amr ibn Maimūn said, I was present with 'Umar, he said the morning prayer at Muzdalifa.

(B. 25 : 100.)

٢٣- عَنْ عَمْرِو بْنِ مَيْمُونٍ يَقُولُ شَهِدْتُ عُمَرَ صَلَّى بِجَمْعِ الصُّبْحِ ☆

24 Ibn 'Umar said, In the Farewell pilgrimage the Messenger of Allāh, ^{peace and blessings} of Allah be on him, profited by combining the 'umra

٢٤- عَنْ ابْنِ عُمَرَ قَالَ تَمَتَّعَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ

¹⁷ After returning from 'Arafāt, the night is passed at Muzdalifa which is also called Jam'. Here the Maghrib and 'Ishā' prayers are combined, and then the morning prayer is said at a very early hour. The sunna or supererogatory part is dropped when the prayers are combined.

with the ḥajj.....
So he performed the ṭawāf when he came to Makka ; and the first thing that he did was that he kissed the Corner, then he ran in the first three circumambulations and walked in four ; then when he had finished the ṭawāf of the House, he said two rak'as of prayer near the Standing-place (of Abraham), then he uttered taslim ; and when he had done this, he came to the Ṣafā, and made ṭawāf of the Ṣafā and the Marwa seven times ; then nothing that was forbidden to him (in iḥrām) became lawful to him until he completed his ḥajj, and sacrificed the animal on the day of Sacrifice,¹⁸ and he returned and performed the ṭawāf of the House ;¹⁹ then everything that was forbidden to him (in

بِالْعُمْرَةِ إِلَى الْحَجِّ
 فَطَافَ حِينَ قَدِمَ مَكَّةَ وَاسْتَلَمَ
 الرُّكْنَ أَوَّلَ شَيْءٍ ثُمَّ خَبَّ ثَلَاثَةَ
 أَطْوَافٍ وَ مَشَى أَرْبَعًا فَرَكَعَ
 حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ عِنْدَ
 الْمَقَامِ رَكَعَتَيْنِ ثُمَّ سَلَّمَ فَأَنْصَرَفَ
 فَاتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةِ
 سَبْعَةَ أَطْوَافٍ ثُمَّ لَمْ يَحِلِّ مِنْ
 شَيْءٍ حُرْمَ مِنْهُ حَتَّى قَضَى حَجَّهُ
 وَ نَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ وَ أَفَاضَ
 فَطَافَ بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ

¹⁸ The day of Sacrifice is the 10th *Dhu-l-Ḥijja*. Animals are sacrificed at about breakfast time.

¹⁹ This is called the *ṭawāf al-ifāḍa*, i.e., the ṭawāf after returning from 'Arafāt.

ihram) became lawful for him. (B. 25 : 104.)

شَيْءٌ حَرَّمَ مِنْهُ ☆

25 'Ali said, The Prophet, ^{peace and blessings of Allah be on him,} appointed me, so I superintended the sacrifice of camels; and he ordered me so I distributed their flesh; then he ordered me and I distributed their coverings and their skins.³⁰

(B. 25 : 120.)

٢٥- عَنْ عَلِيٍّ قَالَ بَعَثَنِي النَّبِيُّ ﷺ فَقُمْتُ عَلَى الْبُذْنِ فَأَمَرَنِي فَقَسَمْتُ لِحُومَهَا ثُمَّ أَمَرَنِي فَقَسَمْتُ جِلَاهَا وَجُلُودَهَا ☆

26 Jābir said, We used not to eat of the flesh of our sacrifices beyond the three days of Minā; then the Prophet, ^{peace and blessings of Allah be on him,} gave us permission and said: "Eat and take it as a provision (for the journey)." So we ate and took it as a provision.³¹ (B. 25 : 124.)

٢٦- عَنْ جَابِرٍ يَقُولُ كُنَّا لَا نَأْكُلُ مِنَ لَحُومِ بُذْنِنَا فَوْقَ ثَلَاثِ مَنِيٍّ فَرَخَّصَ لَنَا النَّبِيُّ ﷺ فَقَالَ كُلُوا وَتَزَوَّدُوا فَأَكَلْنَا وَتَزَوَّدْنَا ☆

³⁰ The same rule should be followed in relation to the 'Id sacrifices. Organized properly, the institution would be a source of immense strength financially.

³¹ Thus the flesh of the sacrificed animals may even be dried and kept for use when one likes.

27 'Abd Allāh said, The Prophet, peace and blessings of Allah be on him, and a party of his companions, had their heads shaven, and some of them had their hair clipped.²² (B. 25 : 127.)

٢٧- عَنْ عَبْدِ اللَّهِ قَالَ حَلَقَ النَّبِيُّ ﷺ وَطَائِفَةٌ مِنْ أَصْحَابِهِ وَفَصَّرَ بَعْضُهُمْ ☆

28 Ibn 'Abbās reported, The Prophet, peace and blessings of Allah be on him, used to visit the House in the days of Minā.²³ (B. 25 : 129.)

٢٨- عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَزُورُ الْبَيْتَ أَيَّامَ مِنَى ☆

29 Jābir reported, The Prophet, peace and blessings of Allah be on him, threw stones in the forenoon on the day of Sacrifice, and after this he threw stones in the afternoon.²⁴ (B. 25 : 134.)

٢٩- عَنْ جَابِرٍ رَمَى النَّبِيُّ ﷺ يَوْمَ النَّحْرِ ضَعَى وَرَمَى بَعْدَ ذَلِكَ بَعْدَ الزَّوَالِ ☆

30 Anas reported, The Prophet, peace and blessings of Allah be on him, said the Zuh̄r and the 'Aṣr, and the Magh̄rib

٣٠- عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ

²² The shaving of heads or the clipping of hair is a sign that the state of *ih̄rām* is over.

²³ The days of Minā are the tenth of *Dhu-l-Hijja* and the following two or three days, the latter being called *ayyām al-tashrīq*.

²⁴ The throwing of stones is described in detail in B. 25 : 142. It was a reminder of the spiritual fight which a man must be prepared to wage against evil. The throwing of stones teaches the lesson that man must learn to hate evil, and that he should try to keep the Devil at a stone's throw.

and the 'Ishā' prayers, then slept a little at Muḥaṣṣab; then he rode to the House and performed ṭawāf.²⁵ (B. 25 : 144.)

31 Ibn 'Abbās reported, Dhu-l-Majāz and 'Ukāz were markets for trade (during the pilgrimage) in the days of Ignorance. When Islām came, they (the Muslims) disliked this until it was revealed : "There is no blame on you if you seek bounty from your Lord", (that is to say), at the time of pilgrimage.²⁶ (B. 25 : 150.)

وَالْعِشَاءَ ثُمَّ رَقَدَ رَقْدَةً بِالْمُحَصَّبِ
ثُمَّ رَكِبَ إِلَى الْبَيْتِ فَطَافَ بِهِ ☆

٣١- عَنْ ابْنِ عَبَّاسٍ كَانَ ذُو الْمَجَازِ
وَعُكَاظُ مَتَجَرِّ النَّاسِ فِي الْجَاهِلِيَّةِ
فَلَمَّا جَاءَ الْإِسْلَامُ كَانَهُمْ كَرِهُوا
ذَلِكَ حَتَّى نَزَلَتْ لَيْسَ عَلَيْكُمْ
جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّنْ
رَّبِّكُمْ فِي مَوَاسِمِ الْحَجِّ ☆

²⁵ Muḥaṣṣab is in Minā. The ṭawāf spoken of here is called the ṭawāf al-wadā' or the ṭawāf of departure from Makka.

²⁶ Material advantages may thus be combined with the great spiritual lesson learned in ḥajj.

CHAPTER XIX

JIHĀD

1. "And those who strive hard for Us, We will certainly guide them in Our ways" (29: 69).
2. "Strive hard against them a mighty striving with it (the Qur'ān)" (25: 52).
3. "And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful" (3: 103).
4. "There is no compulsion in religion" (2: 256).
5. "And fight in the way of Allāh with those who fight with you, and do not exceed this limit" (2: 190).
6. "And they will not cease fighting with you until they turn you back from your religion if they can" (2: 217).
7. "And fight with them until there is no persecution and all religions are only for Allāh" (8: 39).
8. "And if they incline to peace, do thou incline to it and trust in Allāh.....And if they intend to deceive thee, then surely Allāh is sufficient for thee" (8: 61, 62).
9. "He it is who has sent His Messenger with the guidance and the true religion that He may make it overcome all (other) religions" (61: 9).

Jihād means the *exerting of one's power in repelling the enemy or in contending with an object of disapprobation*. It carries a two-fold significance in Islām, being applied to both, the purely missionary activities of a Muslim and his defence of the Faith, when necessary, in a physical sense. The first duty—the duty to invite people to Islām—is a permanent duty laid upon all Muslims of all ages; while the second is a duty which arises upon certain contingencies. The Holy Qur'ān calls attention to both these duties in the clearest and most forceful words. In the first place, it speaks of a jihād to attain to Allāh (v. 1). Then it speaks of carrying on a jihād against unbelievers by means of the Holy Qur'ān, and this it calls *jihād-an kabīr-an*, a very great jihād (v. 2). Islām's greatest jihād is, therefore, not by means of the sword, but by means of the Holy

Qur'ān, i.e., a missionary effort to establish Islām. We are further told that there should always be among Muslims a party who invite people to Islām (v. 3). Thus the missionary jihād of Islām is to be carried on in all circumstances.

The sword could never be used to force Islām on others, compulsion in religion being forbidden in clear words (v. 4). Fighting was undoubtedly allowed but it was expressly allowed only as a defensive measure against those who were bent upon annihilating Islām by the sword, not to compel people to accept Islām (vv. 5, 6). When persecution ceased and every one was at liberty to profess whatever religion he liked, the sword had to be sheathed (v. 7). Even in the midst of the war, if the enemy wanted peace, war was to be discontinued (v. 8). The good news is finally given that not only will Islām not be annihilated but it would ultimately be ascendant over all other religions (v. 9).

Hadīth also speaks of both kinds of jihād. It is a Muslim's foremost duty, and the most excellent deed a Muslim can do (ḥḥ. 1, 2). A promise is given that if Muslims exerted themselves to their utmost to uphold the cause of Islām, they would be in the ascendant (ḥḥ. 3, 4). There is a further promise that divinely inspired persons, called *mujaddids*, shall appear among Muslims to revive the faith (ḥ. 5), and that a Messiah shall appear among them to carry the message of Islām to the Christian nations of the world in particular (ḥ. 6).

Guiding a man to truth is spoken of as a Muslim's greatest treasure (ḥ. 7), and the Holy Prophet himself wrote letters to kings in the 6th year of Hijra, inviting them to accept Islām (ḥ. 8). He never threatened any of them with invasion if his message was not accepted (ḥ. 9). Muslims had to fight their battles, but this they had to do simply to defend Islām which unbelievers wanted to annihilate (vv. 5, 6). The cause of Truth was, however, to be defended unto death (ḥ. 10), and Muslims were told to be always ready, if the need arose, to defend the Faith with the sword, that being the way to Paradise (ḥ. 11). The Holy Prophet's own soul yearned after martyrdom in defence of the Truth and, if possible, to come back to life and die again defending the Truth (ḥ. 12), and such should, therefore, be the desire of every Muslim. Martyrdom could, however, be attained in other ways too (ḥ. 13). Even women took part in the battles which were being fought in defence of Islām (ḥḥ. 14, 15). Non-combatants were not to be killed in battle, there being a prohibition against the killing of women and children (ḥ. 16). Fighting was to cease if the enemy offered peace, even though his intention might be to deceive (v. 8), or if the enemy entered the brotherhood of Islām (ḥ. 17).

1 Abū Huraira said,
A man came to the
Messenger of Allāh,
peace and blessings
of Allāh be on him,
and said,

أَعَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ
رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ

Guide me to a deed which is equal to jihād. He said, "I do not find it." (Then) he said: "Is it in thy power that when the one engaged in jihād goes forth, thou shouldst enter thy mosque and stand in prayer and have no rest, and that thou shouldst fast and break it not?" He said, Who can do it?

(B. 56 : 1.)

فَقَالَ دُلَّنِي عَلَى عَمَلٍ يَعْدِلُ
الْجِهَادَ قَالَ لَا أَجِدُهُ قَالَ هَلْ
تَسْتَطِيعُ إِذَا نَرَجَّ الْمُجَاهِدُ أَنْ
تَدْخُلَ مَسْجِدَكَ فَتَقُومَ وَلَا
تَفُتِرَ وَتَصُومَ وَلَا تُفْطِرَ قَالَ
وَمَنْ يَسْتَطِيعُ ذَلِكَ ☆

2 Abū Sa'id al-Khudrī said,

It was said, O Messenger of Allāh ! Who is the most excellent of men ? The Messenger of Allāh, peace and blessings of Allāh be on him, said, "The believer who strives hard in the way of Allāh with his person and his property."

(B. 56 : 2.)

٢- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ
قَالَ قِيلَ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ
أَفْضَلُ فَقَالَ رَسُولُ اللَّهِ ﷺ
مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ
بِنَفْسِهِ وَمَالِهِ ☆

3 Mughira reported,
The Prophet, peace and blessings
of Allāh be on him, said:

"Some people from among my community shall remain in the ascendant, until the command of Allāh comes to them and they shall be triumphant."¹

(B 61 : 28.)

٣- عَنْ الْمُغِيرَةِ عَنِ النَّبِيِّ ﷺ قَالَ لَا يَزَالُ نَاسٌ مِنْ أُمَّتِي ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ ☆

4 'Imrān ibn Ḥusain said,
The Messenger of Allāh, peace and blessings
of Allāh be on him, said:

"A party of my community shall not cease fighting for the Truth—they shall be triumphant over their opponents."²

(AD-Msh. 18)

٤- عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَى مَنْ نَاوَاهُمْ ☆

¹ In the heading of 97:10, this ḥadīth is related with a slight variation: "A party of my umma shall remain in the ascendant, propagating the Truth, and these are the learned ones (*ahl al-'ilm*)."³ This shows that Bukhārī took the word jihād in the wider sense.

² The following explanation of this ḥadīth is given in the 'Aun al-Ma'būd, a commentary of Abū Dāwūd, on the authority of Nawawī: "This party consists of different classes of the faithful, of them being the brave fighters, the *faqīhs* (jurists), the *muḥaddithīn* (collectors of Ḥadīth), the *zāhids* (those who devote themselves to the worship of God), those who command the doing of good and prohibit evil, and a variety of other people who do other good deeds." Fighting in the way of Allāh thus includes the service of Islām in any form.

5 Abū Huraira reported,
The Messenger of
Allāh, ^{peace and blessings}
^{of Allāh be on him,} said:

"Surely Allāh will raise
for this community at the
beginning of every century
one who shall revive for
it its faith."³ (AD. 36 : 1.)

٥- عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ
اللَّهِ ﷺ قَالَ ابْنَ اللَّهِ يَبْعُثُ
لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ
سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا ☆

6 Abū Huraira said,
The Messenger of
Allāh, ^{peace and blessings}
^{of Allāh be on him,} said:

"How would you feel

٦- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ كَيْفَ أَنْتُمْ إِذَا

³ The preceding two ḥadīth contain a prophecy that among the Muslim community there shall always be learned people who shall help the cause of Islām to become ascendant in the world; this goes a step further and contains a further prophecy that generally at intervals of a century divinely inspired people shall be raised among Muslims and they shall revive the faith of the Muslim community.

A person thus raised by God is called a *mujaddid* (one who revives) in the terminology of Islām. The *mujaddid* is a *muḥaddath* (one to whom God speaks though he is not a prophet), and he is raised up by God to remove errors that have crept in among Muslims and to shed new light on the great religious truths of Islām in the new circumstances which Muslims may have to face in every new age. The most famous names falling under this category in this country are those of Sayyid Aḥmad of Sirhind, popularly known as *Mujaddid Alf Thāni*, Shāh Walī Allāh of Delhi, Sayyid Aḥmad of Bareilly, and Mirzā Ghulām Aḥmad of Qādiān, the founder of the Aḥmadiyya movement, who was accepted generally as the *Mujaddid* of the fourteenth century of Hijra, but who was later opposed owing to his claim to be the Messiah, whose advent is spoken of in Ḥadīth prophecies.

when the son of Mary makes his appearance among you, and he is your imām from among yourselves.”⁴ (B. 60 : 49.)

نَزَلَ ابْنُ مَرْيَمَ فِیْكُمْ وَ اِمَامُكُمْ مِنْكُمْ ☆

7 Sahl reported, He heard the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} say :

٧- عَنْ سَهْلِ سَمِعَ النَّبِيَّ ﷺ

⁴ This is a further prophecy relating to the ascendancy of Islām. The son of Mary is the Messiah, and Muslims are told that a Messiah would appear among them. This Messiah is called *imāmu-kum min-kum*, i.e., *your imām from among yourselves*. In a ḥadīth of the *Ṣaḥīḥ Muslim* on the same subject, the words are *wa amma-kum min-kum*, i.e., he (the Messiah) shall be your imām from among yourselves, leaving no doubt that a member of the Muslim community would be raised to the dignity of the Messiah. These words were no doubt added by the Holy Prophet to remove the possible misconception that the Israelites' Messiah would appear among Muslims.

The prophecy relating to the advent of a Messiah among Muslims, generally known as the second advent of the Messiah, is on all fours with the prophecy relating to the second advent of Elias among the Israelites: "Elijah went up by a whirlwind into heaven" (11 Kings 2:11); "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4:5). When Jesus Christ was confronted with this difficulty—"Why then say the Scribes that Elias must first come?" (Mt. 17:10),—he simply replied: "Elias is come already but they knew him not"..... "Then the disciples understood that he spake unto them of John the Baptist" (Mt. 17:11-13); because, as further explained, John the Baptist came "in the spirit and power of Elias" (Lk. 1:17). The appearance of the Messiah among Muslims thus meant only the appearance of a mujaddid "in the spirit and power" of the Messiah.

The Messiah's work is thus described in the *Bukhārī*: "The son of Mary will appear among you as a judge, doing justice (between people), and he will break the Cross and kill the swine" (B. 60:49). This clearly shows that the Messiah would come when the religion of the Cross will be in the ascendant, and that his work will be to spread Islām among the Christian nations of the world in particular, which in other ḥadīth is described as the rising of the sun in the West, the sun standing for the Sun of Islām and the West for the Western nations. Thus this prophecy speaks in fact of the final ascendancy of Islām in the world.

“... Then invite them to Islām, and inform them of what is incumbent on them; for, by Allāh, if a single man is guided aright through thee, it is better for thee than red camels.”⁵

(B. 56 : 102.)

8 Ibn ‘Abbās reported, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} wrote to the Cæsar inviting him to Islām, and sent his letter to him with Dihya al-Kalbī, and the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} ordered him to make it over to the Chief of Buṣrā that he might send it to the Cæsar⁶.

(B. 56 : 102.)

يَقُولُ..... ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ
وَ أَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ
فَوَاللَّهِ لَأَنْتَ يَهْدِي بِكَ رَجُلٌ
وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ ☆

٨- عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ
ﷺ كَتَبَ إِلَى قَيْصَرَ يَدْعُوهُ إِلَى
الْإِسْلَامِ وَ بَعَثَ بِكُتَابِهِ إِلَيْهِ مَعَ
دَحِيَّةِ الْكَلْبِيِّ وَ أَمَرَهُ رَسُولُ اللَّهِ
ﷺ أَنْ يَدْفَعَهُ إِلَى عَظِيمٍ بَصْرِيٍّ
لِيَدْفَعَهُ إِلَى قَيْصَرَ ☆

⁵ These instructions were given to ‘Alī by the Holy Prophet in the expedition of *Khaibar*, which shows that invitation to Islām was the greatest *jihād* of Muslims.

⁶ This *ḥadīth* which speaks of the Holy Prophet inviting the Cæsar to Islām forms part of the chapter on *Jihād* in the *Bukhārī*, which again shows the wide sense in which *jihād* was interpreted by Muslims. The subject-matter of the letter written is produced in the next *ḥadīth*, which should be treated as a supplement to this *ḥadīth*.

9 Ibn 'Abbās reported, ... And this (letter) ran as follows :

"In the name of Allāh, the Beneficent, the Merciful. From Muḥammad, the servant of Allāh and His Messenger, to Heracleus, the Chief of the Roman Empire. Peace be with him who follows the guidance. After this, I invite thee with invitation to Islām. Become a Muslim and thou wilt be in peace —Allāh will give thee a double reward ; but if thou turnest away, on thee will be the sin of thy subjects. And, O followers of the Book ! Come to an equitable proposition between us and you that we shall not serve any but Allāh, and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allāh ; but if they turn

٩- عَنْ ابْنِ عَبَّاسٍ... فَأَذَانِيهِ بِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَ
رَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ
سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى أَمَّا
بَعْدُ فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ
أَسْلِمْ تَسْلِمَ يُؤْتِكَ اللَّهُ أَجْرَكَ
مَرَّتَيْنِ فَإِن تَوَلَّيْتَ فَإِنَّ عَلَيْكَ
إِثْمَ الْيَرِيسِيِّينَ يَا أَهْلَ الْكِتَابِ
تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَ
بَيْنَكُمْ أَن لَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا
نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِن

back, then say: Bear witness that we are Muslims.”

(B. 1 : 1.)

تَوَلَّوْا فَقُولُوا اَشْهَدُوا بَاَنَّا
مُسْلِمُونَ ☆

10 Salama said, I swore allegiance to the Prophet, ^{peace and blessings of Allāh be on him,} then I turned to the shade of a tree. When the crowd diminished, he (the Prophet) said, “O Ibn al-Akwa’! Wilt thou not swear allegiance?” He said, I said, I have already sworn allegiance, O Messenger of Allāh! He said, “And do it again.” So I swore allegiance to him a second time. I (the reporter) said to him, O Abū Muslim! For what did you swear allegiance (to him) then? He said, For death.⁸

(B. 56 : 110.)

١٠- عَنْ سَلَمَةَ قَالَ بَايَعْتُ النَّبِيَّ
ﷺ ثُمَّ عَدَلْتُ إِلَى ظِلِّ الشَّجَرَةِ
فَلَمَّا خَفَّ النَّاسُ قَالَ يَا ابْنَ الْاَكْوَعِ
اَلَا تُبَايِعُ قَالَ قُلْتُ قَدْ بَايَعْتُ
يَا رَسُولَ اللَّهِ قَالَ وَ اَيْضًا فَبَايَعْتُهُ
الثَّانِيَةَ فَقُلْتُ لَهُ يَا اَبَا مُسْلِمٍ
عَلَى اَيِّ شَيْءٍ كُنْتُمْ تُبَايِعُونَ يَوْمَئِذٍ
قَالَ عَلَى الْمَوْتِ ☆

⁸ B. 1 : 1 is a very long *ḥadīth*, only the part relating to the letter spoken of in the last *ḥadīth* is produced here. The subject-matter of the letter is a clear proof that invitation to Islām was not accompanied by any threat of hostilities. Similar letters were written to other rulers.

⁹ This happened at Ḥudaibiya, where the famous truce of that name was concluded. Swearing allegiance for death meant that a man would defend Islām and stand by the Holy Prophet even though he had to face death.

11 'Abd Allāh ibn Abū Aufā reported,

The Messenger of Allāh peace and blessings of Allāh, be on him, said :

“And know that paradise is beneath the protection of the swords.”⁹

(B. 56 : 22.)

١١- عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَاعْلَمُوا

أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ ☆

12 Abū Huraira said, I heard the Prophet,

peace and blessings of Allāh be on him, say :

“By Him in Whose hand is my soul, were it not that there are men among the believers who cannot bear to remain behind me—and I do not find that on which to carry them—I would not remain behind an army that fights in the way of Allāh; and by Him in Whose hand is my soul, I love that I

١٢- عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ

النَّبِيَّ ﷺ يَقُولُ وَالَّذِي نَفْسِي

بِيَدِهِ لَوْلَا أَنَّ رِجَالًا مِنَ الْمُؤْمِنِينَ

لَا تَطِيبُ أَنْفُسُهُمْ أَنْ يَتَخَلَّفُوا

عَنِّي وَلَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ مَا

تَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْرُوْ فِي

سَبِيلِ اللَّهِ وَالَّذِي نَفْسِي بِيَدِهِ

⁹ The word *ẓilāl* used in the ḥadīth is plural of *ẓill* which generally means shadow, but it really means that which serves to protect a thing. The ḥadīth emphasizes a Muslim's duty to be always ready to fight for the defence of the Truth. Muslims could not use the sword otherwise than in defence (v. 5).

should be killed in the way of Allāh then brought to life, then killed again then brought to life, then killed again then brought to life, then killed again.”

(B. 56 : 7.)

13 Abū Huraira said, The Messenger of Allāh, peace and blessings of Allah be on him, said : “Whom do you count to be a martyr among you?” They said, O Messenger of Allāh ! Whoever is killed in the way of Allāh is a martyr. He said :

“In that case the martyrs of my community shall be very few—he who is killed in the way of Allāh is a martyr; he who dies a natural death in the way of Allāh is a martyr; he who dies of the plague (in the way of Allāh) is a martyr; he who dies of cholera (in the way of

لَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ
ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا ثُمَّ
أُقْتَلُ ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ ☆

١٣- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ مَا تَعُدُّونَ
الشَّهِيدَ فَيُكْرَهُ قَالُوا يَا رَسُولَ اللَّهِ مَنْ
قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ
قَالَ إِنْ شُهِدَ أُمَّتِي إِذَا لَقِيتُ
مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ
وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ
شَهِيدٌ وَمَنْ مَاتَ فِي الطَّاعُونَ
فَهُوَ شَهِيدٌ وَمَنْ مَاتَ فِي الْبَطْنِ

Allāh) is a martyr.”¹⁰

(M-Msh. 18.)

فَهُوَ شَهِيدٌ ☆

14 Anas said,
On the day that battle
was fought at Uhud,
(some) people fled away
from the Prophet, peace and
blessings
of Allah be
on him. He said, And I
saw ‘Ā’isha, daughter of
Abū Bakr, and Umm
Sulaim, and they had both
tucked up their garments,
so that I could see the ank-
lets on their shanks, and
they were carrying skins
(full of water) on their
backs, and they poured
water into the mouths
of the people; then
they went back and filled
them again, then came and

١٤- عَنْ أَنَسٍ قَالَ لَمَّا كَانَ يَوْمُ
أَحَدٍ أَنْهَرَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ
قَالَ وَ لَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ
أَبِي بَكْرٍ وَ أُمَّ سَلِيمٍ وَ أَنَّهُمَا
لَمُشْمِرَتَانِ أَرَى خَدَمَ سَوْفَهُمَا
تَنْقُرَانِ الْقِرْبَ عَلَى مُتُونِهِمَا
ثُمَّ تُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ ثُمَّ
تَرْجِعَانِ فَيَمْلَأْنِيهَا ثُمَّ تَجِيئَانِ

¹⁰ The Arabic word for martyr is *shahid* which means a witness of truth. One who is killed in defence of the Faith is called a *shahid* because he as it were sees the truth with his own eyes and lays down his life for it. This *hadith* shows further that every one who devotes his life to the service of the Truth is a *shahid*, whether he is killed in a battle for the defence of Faith or dies a natural death or dies of plague or cholera.

poured them into the mouths of the people.¹¹

(B. 56: 65.)

فَتَفَرَّغَانَهَا فِي أَفْوَاهِ الْقَوْمِ ☆

15 Rubayyi' daughter of Mu'awwidh said,

We used to be with the Prophet, peace and blessings of Allah be on him, (in his battles), giving drink to and tending the wounded, and removing the slain to Madīna. (B. 56: 67.)

١٥- عَنْ رَبِيعِ بِنْتِ مُعَوِّذٍ

قَالَتْ كُنَّا مَعَ النَّبِيِّ ﷺ نَسْقِي وَ

نُدَاوِي الْجَرَحَى وَنَرُدُّ الْقَتْلَى إِلَى

الْمَدِينَةِ ☆

16 'Abd Allāh reported, A woman was found among the killed in one of the battles of the Prophet, peace and blessings of Allah be on him; so the Messenger of Allāh, peace and blessings of Allah be on him, forbade the killing of women and children.¹²

١٦- عَنْ عَبْدِ اللَّهِ أَنَّ امْرَأَةً

وُجِدَتْ فِي بَعْضِ مَغَارِي النَّبِيِّ

ﷺ مَقْتُولَةً فَانْكَرَ رَسُولُ اللَّهِ

ﷺ قَتْلَ النِّسَاءِ وَالصِّبْيَانِ ☆

(B. 56: 147.)

"This shows that in the Holy Prophet's time women did the duty of nursing the wounded and helping the armies of Islām in all other possible ways. As the next *hadīth* shows, they did the duty of carrying the slain to Madīna. In B. 56: 63, it is related that a woman, named Bint Milḥān, requested the Holy Prophet to pray for her to be among those who sailed on the seas to fight in the way of Allāh.

"Thus in the exigency of battles Islām did not allow the killing of non-combatants. "Do not kill a woman, nor a labourer," "Do not kill an old man, nor a child, nor a woman", are the words of other *hadīth*. (AD-Msh. 18: 4).

17 Ibn 'Umar reported,
The Messenger of
Allāh, ^{peace and blessings}
^{of Allāh be on him,} said :

"I have been command-
ed that I should fight these
people till they bear wit-
ness that there is no god
but Allāh and keep up
prayer and pay zakāt.
When they do this, their
blood and their property
shall be safe with me ex-
cept as Islām requires, and
their reckoning is with
Allāh."¹³ (B. 2 : 16.)

١٧- عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ
حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا
ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَ
أَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَ
حَسَابُهُمْ عَلَى اللَّهِ ☆

¹³ The ḥadīth begins with the words *I have been commanded*, and the command to fight is contained in the Holy Qur'an in the following words: "And fight in the way of Allāh with those who fight with you and do not exceed this limit" (v. 5). Muslims, therefore, could not resort to fighting unless an enemy was the first to assume hostilities. What the ḥadīth means is that fighting begun under these conditions is to cease when the enemy people accept Islām. Bukhārī himself hints at this when he quotes this ḥadīth under the heading: "But if they repent and keep up prayer and pay the poor-rate, then leave their way free" i.e. cease fighting with them.

CHAPTER XX

MARRIAGE

1. " And He it is Who has created man from the water, and He has made for him blood-relationship and marriage-relationship " (25 : 54).

2. " And marry those among you who are single " (24 : 32).

3. " Do not prevent them (the divorced women) from marrying their husbands when they agree among themselves in a lawful manner " (2 : 232).

4. " And they (your wives) have made with you a firm covenant " (4 : 21).

5. " He it is Who created you from a single being, and of the same kind did He make his mate that he might incline to her " (7 : 189).

6. " And one of His signs is that He created mates for you from yourselves that you may find quiet of mind in them and He put between you love and compassion " (30 : 21).

7. " He made mates for you from among yourselves.....multiplying you thereby " (42 : 11).

8. " And the chaste from among the believing women and the chaste from among those who have been given the Book before you are lawful for you when you have given them their dowries, taking them in marriage, not fornicating, nor taking them for paramours in secret " (5 : 5).

9. " Forbidden to you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and brothers' daughters, and sisters' daughters, and your mothers that have suckled you, and your foster-sisters, and mothers of your wives, and your step daughters who are in your guardianship born of your wives to whom you have gone in—but if you have not gone in to them, there is no blame on you—, and the wives of your sons who are of your own loins, and that you should have two sisters together except what has already passed.....and all married women except those whom your right hands possess " (4 : 23, 24).

10. " And give women their dowries as a free gift but if they of themselves be pleased to give you a portion of them, then eat it with enjoyment and with wholesome result " (4 : 4).

11. " And you have given one of them a heap of gold, take not from it anything " (4 : 20).

12. " There is no blame on you about what you mutually agree after what is appointed of dowry " (4 : 24).

13. " And if you fear that you cannot act equitably towards orphans, marry such women as seem good to you, two and three and four ; but if you fear that you will not do justice between them, then (marry) only one or what your right hands possess " (4 : 3).

14. " And whoever among you has not within his power ample-ness of means to marry free believing women, (he may marry) of those whom your right hands possess from among your believing maidens.....So marry them with the permission of their masters and give them their dowries justly " (4 : 25).

The Arabic word for marriage is *nikāḥ* which means originally 'aqd or uniting. It is recognised in Islām as the basis of human society, and marriage-relationship is given the same importance as blood-relationship (v. 1). Celibate life is against the teachings of the Holy Qur'ān which requires every Muslim to live in a married state (v. 2 ; ḥ. 1). Castration is forbidden (ḥḥ. 2, 3). Marriage is a sacred contract (v. 4), which a man and a woman enter into by mutual agreement (v. 3). It is a contract entered into for life, temporary marriage being forbidden (ḥ. 4). It serves a double purpose, being the means of the moral uplift of man and the means of the multiplication of the human race (vv. 5-7). Marriage may be contracted with a non-Muslim woman (v. 8). It is prohibited within certain degrees of relationship (v. 9). The rule is the marriage of one man with one woman, but in exceptional cases a man may marry upto four women (v. 13). Marriage with slave-girls was allowed in case a man had not the means to marry a free woman (v. 14).

Marriage should be preceded by a proposal (ḥ. 5). It is recommended that before making a proposal, a man should satisfy himself as to the desirability of the match (ḥḥ. 6, 7). The guardian must obtain the woman's consent (ḥ. 8); where a woman was given in marriage by her father and she disliked the match, the marriage was annulled (ḥ. 9). Marriage among equals is recommended, but all Muslims being equal there is no limitation as to the choice of the mate (ḥ. 10). Nobility of character is the most valuable gift of a woman which should be taken into consideration in marrying her (ḥ. 11). A dowry must be settled upon the woman, there being no limitation as to the amount (vv. 10, 11 ; ḥ. 5) ; it may be increased or decreased by mutual consent after marriage (v. 12). Any conditions may be laid down at the time of marriage, so long as they are not against the law of Islām (ḥ. 12). *Shighār* is prohibited (ḥ. 13). The marriage must be publicly proclaimed, and it is recommended that

it should be held in a public place and announced with the beat of *duff*, a musical instrument (ḥ. 14). The contract is sanctified by a sermon before the parties announce their acceptance (ḥ. 15). Gatherings on the occasion of marriage are also a means of making it publicly known (ḥ. 16). Music is allowed at the marriage ceremony (ḥ. 17). Gifts may also be given on this occasion (ḥ. 18). A feast is recommended when the bride comes to the husband's house (ḥḥ. 19, 20). Prayer to God for Divine blessings is recommended at the first meeting of the husband and the wife (ḥ. 21). Birth-control is allowed when it becomes a necessity (ḥḥ. 22, 23). When a baby is born, *adhān* must be called out into its ears (ḥ. 24), and the naming and the *taḥnik* follow (ḥ. 25). 'Aqīqa must also be performed if one can afford (ḥḥ. 26-28).

1 'Alqama said,
While I was going
along with 'Abd Allāh, he
said, We were with the
Prophet, ^{peace and blessings}
of Allah be on him, and
he said :

“He who is able to
marry should marry, for
it keeps the eye cast down
and keeps a man chaste;
and he who cannot, should
take to fasting, for it will
have a castrating effect
upon him.¹ (B. 30: 10.)

۱- عَنْ عَلْقَمَةَ قَالَ بَيْنَا أَنَا
أَمْشِي مَعَ عَبْدِ اللَّهِ فَقَالَ كُنَّا مَعَ
النَّبِيِّ ﷺ فَقَالَ مَنْ اسْتَطَاعَ الْبَاءَةَ
فَلْيَتَزَوَّجْ فَإِنَّهُ أَعْضٌ لِلْبَصْرِ وَ
أَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ
فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ ☆

¹ Marriage is here recognised as a means of moral elevation and spiritual exaltation. Fasting has a castrating effect inasmuch as the carnal passions are thereby subdued. According to another ḥadīth, marriage is recognised as the Sunna of the Holy Prophet, and it is added: “He who abstains from my Sunna is not of me.” (B. 67: 1.)

2 Ibn Mas'ūd said,
We used to fight along
with the Prophet, ^{peace and blessings}
^{of Allāh be on him,} and we had not
(our) wives (with us); so
we said, May we not cast-
rate, O Messenger of
Allāh? And he forbade
us doing so.² (B. 67 : 6.)

٢- عَنْ ابْنِ مَسْعُودٍ قَالَ كُنَّا نَقَرُّو
مَعَ النَّبِيِّ ﷺ لَيْسَ لَنَا نِسَاءٌ
فَقُلْنَا يَا رَسُولَ اللَّهِ أَلَا نَسْتَخْصِي
فَهَانَا عَنْ ذَلِكَ ☆

3 Sa'd said,
The Messenger of
Allāh, ^{peace and blessings}
^{of Allāh be on him,} repudi-
ated 'Uthmān ibn Maz'un's
remaining celibate, and if
he had permitted him, we
would have been emascu-
lated. (B. 67 : 8.)

٣- عَنْ سَعْدٍ يَقُولُ رَدَّ رَسُولُ
اللَّهِ ﷺ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ
التَّبَتُّلَ وَلَوْ أَدْنَى لَهُ لَا خَتَصَيْنَا ☆

4 'Ali reported,
The Messenger of
Allāh, ^{peace and blessings}
^{of Allāh be on him,} forbade
temporary marriage with
women, and the eating of
domestic asses, on the day of
Khaibar.³ (B. 64 : 40.)

٤- عَنْ عَلِيٍّ أَنَّ رَسُولَ اللَّهِ ﷺ
نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ
وَعَنْ أَكْلِ الْحُمُرِ الْأَنْسِيَّةِ ☆

² So in Islām there are no eunuchs for the kingdom of heaven. On the other hand, marrying and keeping oneself chaste is a means of attaining the kingdom of heaven.

³ The technical word for temporary marriage is *mut'a*. It is derived from *matā'* meaning *profiting for a long time*. *Mut'a* is considered to be a legal

5 'Ā'isha reported, In the pre-Islamic times marriage was in four ways ; one of these being as the people's marriage to-day, a man asking another man for marriage with his ward or his daughter, then he settles on her a dowry, then marries her.⁴ (B. 67 : 37.)

6 Jābir said, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} said:

When one of you asks a woman in marriage, then if he is able that he should look into what invites him to have her in marriage, he should do it."

(AD. 12 : 17.)

٥- عَنْ عَائِشَةَ أَنَّ النِّكَاحَ فِي
الْجَاهِلِيَّةِ كَانَ عَلَى أَرْبَعَةٍ أَحْمَاءٍ
فَنِكَاحٌ مِنْهَا نِكَاحُ النَّاسِ الْيَوْمَ
يَخْطُبُ الرَّجُلُ إِلَى الرَّجُلِ وَلَيْتَهُ
أَوَابْنَتَهُ فَيُصَدِّقُهَا ثُمَّ يَنْكِحُهَا ☆
٦- عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ
ﷺ إِذَا خَاطَبَ أَحَدُكُمْ الْمَرْأَةَ
فَابِ اسْتَطَاعَ أَنْ يَنْظُرَ إِلَى مَا
يَدْعُوهُ إِلَى نِكَاحِهَا فَلْيَفْعَلْ ☆

form of marriage by the *Shī'as*, but the vast majority of the Muslim community rejects it on the basis of the *ḥadīth* quoted here. The Holy Qur'ān uses the word *iḥsān* (lit., *being inaccessible*) for marriage, and thus looks upon marriage as a permanent relation which can be cut off only by divorce. For all other kinds of sexual relationship it uses the word *safāḥ*, which signifies fornication. According to some *ḥadīth*, *mut'a* was allowed by the Holy Prophet in a war. Even if this be true, it may have been allowed at an earlier stage, reform having been brought about gradually, but there is not the least doubt that it was finally disallowed.

⁴ *Khiṭba* or asking a woman in marriage is a preliminary stage. The dowry to be settled on the woman must then be agreed upon. There is no limitation

7 Mughira reported,

He made a proposal of marriage to a woman, and the Prophet, ^{peace and blessings of Allah be on him,} said :

“See her, for this is more likely to bring about agreement between you.”

(Tr. 9: 5.)

٧- عَنْ الْمُغِيرَةِ أَنَّهُ خَطَبَ

امْرَأَةً فَقَالَ النَّبِيُّ ﷺ انْظُرِي إِلَيْهَا

فَإِنَّهُ آخَرَى أَنْ يُوَدَّمَ بَيْنَكُمَا ☆

8 Abū Huraira reported,

The Prophet, ^{peace and blessings of Allah be on him,} said :

“The widow shall not be married until she is consulted, and the virgin shall not be married until her consent is obtained.”

They said, O Messenger of Allāh! How shall her consent be obtained? He said, “(It is sufficient) that she remains silent.”⁵

(B. 67: 42.)

٨- عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ

قَالَ لَا تُنْكَحُ الْأَيِّمُ حَتَّى

تُسَامَرَ وَلَا تُنْكَحُ الْبَكْرُ حَتَّى

تُسْتَأْذَنَ قَالُوا يَا رَسُولَ اللَّهِ وَ

كَيْفَ إِذْنُهَا قَالَ أَنْ تَسْكُتَ ☆

to this amount; it may be a heap of gold (v. 11), or it may be a ring of iron, or even service rendered to the woman in teaching her (B. 67: 51). In fact, the amount of the dowry depends on the circumstances of the contracting parties.

⁵ Hh. 8 and 9 show that a woman must be given in marriage by her guardian; but the guardian, whether father or anyone else, must obtain the woman's consent. As many ḥadīth show, a woman is at liberty to offer her hand to anyone, and Bukhārī heads one of his chapters as follows: “A woman offering herself for marriage to a virruous man.” (B. 67: 33). In such a case, the state is considered to be the guardian (B. 67: 41).

9 Khansā' reported,
Her father gave her away in marriage, and she was a *ṭhayyib*, and she did not like it. So she came to the Messenger of Allāh, peace and blessings of Allāh be on him, and he annulled her marriage.*

(B. 67 : 43.)

10 'Ā'isha said,
The Messenger of Allāh, peace and blessings of Allāh be on him, said :

"Select (fit) women (in respect of character) for your seed, and marry (your) equals and give (your daughters) in marriage to them."

(IM. 9 : 46.)

11 Abū Huraira reported,
The Prophet, peace and blessings of Allāh be on him, said :

"A woman is married on account of four things;

٩- عَنْ خَنْسَاءَ أَنَّ أَبَاهَا زَوَّجَهَا
وَمِىَ نَيْبٌ فَكَرِهَتْ ذَلِكَ فَآتَتْ
رَسُولَ اللَّهِ ﷺ فَرَدَّ نِكَاحَهَا ☆

١٠- عَنْ عَائِشَةَ قَالَتْ قَالَ
رَسُولُ اللَّهِ ﷺ تَخَيَّرُوا النُّطْفِ كُمْ
وَأَنْكِحُوا الْأَكْفَاءَ وَأَنْكِحُوا
الْيَتَامَ ☆

١١- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
ﷺ قَالَ تُنْكَحُ الْمَرْأَةُ لِأَرْبَعِ

* Thus the woman has the choice of repudiating a marriage to which she is not a consenting party. The word *ṭhayyib* includes both, a woman whose husband has died and a woman who has been divorced.

* Marriage must be contracted so far as possible between equals. This is technically known as marriage in *kuf'* or *kufu'* (pl *akfā'*). Bukhārī explains this by heading his chapter as "*Al-Akfā' fi-l-dīn*" (67 : 16), or *Equals in religion* ; making it clear that all Muslims are equal in one sense. There are examples recorded in *Ḥadīth* in which a woman of the high family of Quraish was married to a slave or a freed slave (B. 64 : 12).

on account of her wealth, and on account of (the nobility of) her family, and her beauty, and on account of her character,⁸ so attain success with the one possessing nobility of character." (B. 67: 16.)

لَمَالَهَا وَ لِحَسَبِهَا وَ جَمَالَهَا وَ
لِدِينِهَا فَاطْفَرْ بِذَاتِ الدِّينِ ☆

12 'Uqba said,
The Messenger of Allāh, ^{peace and blessings of Allah be on him,} said :

"The conditions which are most worthy that you should fulfil are those with which you legalize sexual relations."⁹

(B. 54: 6.)

١٢- عَنْ عُقْبَةَ قَالَ قَالَ رَسُولُ اللَّهِ

ﷺ أَحَقُّ الشُّرُوطِ أَنْ تَوْفُوا

بِهِ مَا اسْتَحَلَلْتُمْ بِهِ الْفُرُوجَ ☆

13 'Ibn 'Umar reported,
The Messenger of Allāh, ^{peace and blessings of Allah be on him,} forbade *shighār*; and *shighār* is this that a man gives his daughter in marriage to another man on condition that the latter shall give his daughter in marriage to him, neither of them paying dowry.¹⁰ (B. 67: 29.)

١٣- عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ

ﷺ نَهَى عَنِ الشِّغَارِ وَالشِّغَارُ

أَنْ يَزُوجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ

يَزُوجَهُ الْأُخْرَى ابْنَتَهُ لَيْسَ بَيْنَهُمَا

صَدَاقٌ ☆

⁸ Religion, in contrast with the other three, builds character, and hence the word *dīn* carries the significance of *character* here.

⁹ Any conditions which the parties agree upon may be laid down in the marriage contract, so long as they are not against the law. For instance, it is stated that a woman shall not impose a condition requiring the divorce of her sister (B. 67: 54).

¹⁰ The dowry must be made over to the woman, and her father or guardian has no right to it. Hence *shighār* is forbidden.

14 'Ā'isha said,
The Messenger of
Allāh, ^{peace and blessings}
of Allāh be on him, said :

"Make the marriage
publicly known, and per-
form it in mosques, and
beat at it with *duff*.¹¹

(Tr-Msh. 13 : 3.)

15 'Abd Allāh said,
The Messenger of
Allāh ^{peace and blessings}
of Allāh be on him, taught
us the marriage sermon
(which is thus) :¹²

"All praise is due to
Allāh ; we beseech Him for
help, and we ask for His
protection, and we seek
refuge in Him from the
mischiefs of our souls ;
whomsoever Allāh guides,
there is none who can lead
him astray, and whomso-
ever Allāh finds in error,
there is none to guide him ;

١٤- عَنْ عَائِشَةَ قَالَتْ قَالَ
رَسُولُ اللَّهِ ﷺ اَعْلَنُوا هَذَا
النِّكَاحَ وَاجْعَلُوهُ فِي الْمَسَاجِدِ وَ
اضْرِبُوا عَلَيْهِ بِالْذُّفُوفِ ☆

١٥- عَنْ عَبْدِ اللَّهِ قَالَ عَلَّمَنَا
رَسُولُ اللَّهِ ﷺ خُطْبَةَ الْحَاجَةِ
أَبِی الْحَمْدِ لِلَّهِ نَسْتَعِينُهُ وَ
نَسْتَغْفِرُهُ وَ نَعُوذُ بِهِ مِنْ شُرُورِ
أَنْفُسِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ
لَهُ وَ مَنْ يَضِلَّ فَلَا هَادِيَ لَهُ

¹¹ *Duff* or *daff* is the *tambourine*, and the object of beating with *daff* at marriage is to make it publicly known. It also furnishes a kind of music.

¹² The *khutba* or sermon at marriage helps the publicity of the marriage, and serves the double purpose of sanctifying the marriage contract and informing the parties of their responsibilities. The three verses of the Holy Qur'an quoted in the sermon are 4 : 1 (a part), 3 : 101 and 33 : 70, 71. V. 4 : 1 runs thus :

and I bear witness that there is no god but Allāh and that Muḥammad is His servant and His Messenger. 'O you who believe! Be careful of your duty to Allāh, by Whom you demand one of another your rights, and to the ties of relationship; surely Allāh watches over you.' 'O you who believe! Be careful of your duty to Allāh with the care which is due to Him, and do not die unless you are Muslims.' 'O you who believe! Be careful of your duty to Allāh and speak the right word; He would put for

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ يَا
أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ الَّذِي
تَسْأَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ
كَانَ عَلَيْكُمْ رَقِيبًا يَا أَيُّهَا الَّذِينَ
آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ
قُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ

"O people! Be careful of your duty to your Lord, Who created you from a single being and created its mate of the same kind, and spread from these two many men and women; and be careful of your duty to Allāh by Whom you demand one of another your rights and to the ties of relationship; surely Allāh ever watches over you."

The whole of this verse may be recited instead of the part given in the *ḥadīth*. They all lay stress on carefulness to duty, and the person who delivers the sermon must expatiate on them to make the audience realize their import. The *khutba* is followed by *ijāb* and *qubūl*, i.e., the acceptance of the parties to the contract, and the amount of dowry is made publicly known. This is followed by a prayer by the whole gathering that the union may be blessed.

you your deeds into a right state and forgive you your faults; and whoever obeys Allāh and His Messenger, he indeed achieves a mighty success.' (AD. 12 : 31.)

أَعْمَالَكُمْ وَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَ
مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ فَقَدْ فَازَ
فَوْزًا عَظِيمًا ☆

16 Anas said,
The Prophet, ^{peace and blessings,}
^{of Allāh be on him,} saw women and
children coming from an
'*urus*, so the Prophet,
^{peace and blessings}
^{of Allāh be on him,} stood up erect
and said : " O Allāh ! You
are the most loved of all
people to me." He said
this three times.¹³

(B. 63 : 5.)

١٦- عَنْ أَنَسٍ قَالَ رَأَى النَّبِيَّ
ﷺ النَّسَاءَ وَالصِّبْيَانَ مُقْبِلِينَ
مِنْ عُرُسٍ فَقَامَ النَّبِيُّ ﷺ مُمْتَلًا
فَقَالَ اللَّهُمَّ أَنْتُمْ مِّنْ أَحَبِّ النَّاسِ
إِلَىَّ قَالَهَا ثَلَاثَ مَرَارٍ ☆

17 'Ā'ishā said,
She conducted the
bride to a man from
among the Anṣār. And the

١٧- عَنْ عَائِشَةَ أَنَّهَا زَفَّتْ امْرَأَةً
إِلَى رَجُلٍ مِّنَ الْأَنْصَارِ فَقَالَ

¹³ The *nikāḥ* was followed by a ceremony of conducting the bride to the bridegroom, called '*urus*', at which people gathered together, and thus it received additional publicity. The ḥadīth further shows the Holy Prophet's deep love for women and children. As these women and children were from among the Anṣār, the ḥadīth is narrated by Bukhārī in a chapter dealing with "the love of the Anṣār."

Prophet of Allāh, peace and blessings

of Allāh be on him. said, "O 'Ā'isha!

Why had you no music with you, for the Anṣār love music.¹⁴ (B. 67 : 64.)

نَبِيُّ اللَّهِ ﷺ يَا عَائِشَةُ مَا كَانَتْ
مَعَكُمْ لَهُمْ فَإِنَّ الْأَنْصَارَ يُعْجِبُهُمُ
اللَّهُوُ ☆

18 Anas said,
The Messenger of Allāh, peace and blessings of Allāh be on him. had Zainab conducted to him on the occasion of his marriage with her; so Umm Sulaim said to me, What! if we send a present to the Messenger of Allāh, peace and blessings of Allāh be on him. I said to her, Do it. So she took dates and butter and cheese, and made a preparation mingling them in a cooking-pot, and sent me with it to him. And I went with it to him, and he said, "Place it (here¹⁵)."

١٨- عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ ﷺ
عُرُوسًا بِزَيْنَبَ فَقَالَتْ لِي أُمُّ سُلَيْمٍ
لَوْ أَهْدَيْنَا لِرَسُولِ اللَّهِ ﷺ هَدِيَّةً
فَقُلْتُ لَهَا افْعَلِي فَعَمَدْتُ إِلَى
تَمْرٍ وَسَمْنٍ وَأَقِطٍ فَاتَّخَذْتُ حَيْسَةً
فِي بُرْمَةٍ فَأَرْسَلْتُ بِهَا مَعِيَ إِلَيْهِ
فَانْطَلَقْتُ بِهَا إِلَيْهِ فَقَالَ
ضَعُهَا ☆

(B. 67 : 65.)

¹⁴ The word used in the ḥadīth is *lahw*, which means a thing in which a man delights himself and which occupies him so as to divert him, and includes every diversion, pastime, sport or play. Here it means music.

¹⁵ Giving of presents at marriage is therefore in accordance with the Sunna

19 Anas said, Zainab bint Jahsh was conducted as a bride to the Prophet, peace and blessings of Allah be on him, and bread and meat were served, and I was sent to invite people to the feast. A party came and had the meal, then went out; then another party came and had the meal and went out; I went on thus inviting until I could not find any one whom I should invite.¹⁶

(B. 65-33 : 8.)

١٩- عَنْ أَنَسٍ قَالَ بُنِيَ عَلَى النَّبِيِّ ﷺ زَيْنَبُ ابْنَةُ جَحْشٍ بِخُبْرٍ وَ لَحْمٍ فَأُرْسِلْتُ عَلَى الطَّعَامِ دَاعِيًا فَيَجِيءُ قَوْمٌ فَيَأْكُلُونَ وَ يَخْرُجُونَ ثُمَّ يَجِيءُ قَوْمٌ فَيَأْكُلُونَ وَ يَخْرُجُونَ فَدَعَوْتُ حَتَّى مَا أَجِدُ أَحَدًا أَدْعُوهُ ☆

20 Ibn 'Umar reported, The Messenger of Allāh, peace and blessings of Allah be on him, said :

“When one of you is invited to a marriage feast, he should go to it.”

(B. 67 : 72.)

٢٠- عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا ☆

¹⁶ This feast is called *walīma*, and it is given by the bridegroom when the bride has been conducted to him. It is said to be derived from *iltiyām* which means *gathering together* of two people.

21 Ibn 'Abbās said, carrying it back to the Prophet, peace and blessings of Allah be on him, (who) said:

"If one of you, when he goes in to his wife, should say, 'In the name of Allāh; O Allāh! Ward off from us the Devil and ward off the Devil from that which Thou grantest us, then offspring is decreed for them, it (the Devil) will not harm it."

(B. 4 : 8.)

22 Jābir said, We used to resort to 'azl' in the time of the Prophet, peace and blessings of Allah be on him, and the Qur'ān was then being revealed. (B. 67 : 97.)

23 Abū Sa'id said, We resorted to 'azl, then we asked the Messenger of Allāh, peace and blessings of Allah be on him, and he said:

"What! Do you do it?"
He said this thrice.
"There is no soul that is

٢١- عَنْ ابْنِ عَبَّاسٍ يَبْلُغُ بِهِ النَّبِيُّ

ﷺ قَالَ لَوْ أَنَّ أَحَدَكُمْ إِذَا آتَى

أَهْلَهُ قَالَ بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا

الشَّيْطَانَ وَ جَنِّبِ الشَّيْطَانَ مَا

رَزَقْتَنَا فَقَضَى بَيْنَهُمَا وَلَدًا يَضُرُّهُ ☆

٢٢- عَنْ جَابِرٍ قَالَ كُنَّا نَعْرِزُ عَلَى

عَهْدِ النَّبِيِّ ﷺ وَالْقُرْآنُ يَنْزِلُ ☆

٢٣- عَنْ أَبِي سَعِيدٍ قَالَ

فَكُنَّا نَعْرِزُ فَسَأَلْنَا رَسُولَ اللَّهِ

ﷺ فَقَالَ أَوْ أَنْتُمْ لَتَفْعَلُونَ

قَالَهَا ثَلَاثًا مَا مِنْ نَسَمَةٍ كَانَتْهُ

"Azl was a birth-control device. It originally means putting a thing aside or away, and with reference to sexual relations, paulo ante emissionem (penem suum) extraxit, et extra vulvam semen emisit. It is allowed when conception is likely to endanger the woman's life or impair her health.

to be till the day of Resurrection but it will come into life." (B. 67 : 97.)

24 Abū Rāfi' said, I saw the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} calling out adhān for prayer in the ear of Ḥasan ibn 'Alī, when Fāṭima gave birth to him.¹⁸

(Tr-Msh. 19 : 3.)

25 Abū Mūsā said, A son was born to me and I brought him to the Prophet, ^{peace and blessings of Allāh be on him.} He named him Ibrāhīm, and he chewed a date and rubbed thereby his palate, and prayed for blessings for him and gave him back to me.¹⁹ (B. 71 : 1.)

إِلَى يَوْمِ الْقِيَمَةِ إِلَّا هِيَ كَانَتْهُ ☆

٢٤- عَنْ أَبِي رَافِعٍ قَالَ رَأَيْتُ

رَسُولَ اللَّهِ ﷺ أَذَنَ فِي أُذُنِ

الْحَسَنِ بْنِ عَلِيٍّ حِينَ وَلَدَتْهُ

فَاطِمَةُ بِالصَّلَاةِ ☆

٢٥- عَنْ أَبِي مُوسَى قَالَ وَلَدَنِي

غُلَامٌ فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ

فَسَمَّاهُ إِبْرَاهِيمَ فَحَنَنْكَهُ بِتَمْرَةٍ

وَدَعَا لَهُ بِالْبَرَكَةِ وَدَفَعَهُ إِلَيَّ ☆

¹⁸ This is the first act with regard to a Muslim baby. The words of the adhān are repeated opposite the right ear, and the words of iqāma opposite the left. The latter is based on a report in the *Sharḥ al-Sunna*, showing that 'Umar ibn 'Abd al-'Aziz followed this practice. The practice is traced back to the Holy Prophet in the Musnad of Abū Ya'la. The utterance of words relating to the unity and greatness of Allāh in the ears of a new-born baby shows that the Holy Prophet was aware of the existence of the sub-conscious mind.

¹⁹ The Arabic word is *ḥannaka-hū*. The word *taḥnik* is derived from *ḥanak* which means *the interior of the upper part of the inside of the mouth, or the palate*. The new-born baby is made to taste either a chewed date as in this case, or honey, by some elderly member of the family. The naming of the baby, the *taḥnik* and a prayer for him are thus the sunna of the Holy Prophet.

26 Salmān ibn 'Āmir said,
I heard the Messenger
of Allāh, peace and blessings
of Allāh be on him, say :

"In the case of the boy
is 'aqīqa, so pour blood for
him and remove from him
the uncleanness."²⁰

(B. 71 : 2.)

27 Umm Kurz said,
I heard the Messenger
of Allāh, peace and blessings
of Allāh be on him, say :

"In the case of a boy,
two goats, and in the case
of a girl, one goat (should
be sacrificed.)"²¹

(Tr-Msh. 19 : 3.)

28 Ibn 'Abbās said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, sacri-
ficed a ram each in the
case of Ḥasan and Ḥusain.

(AD-Msh. 19 : 3.)

٢٦- عَنْ سَلْمَانَ بْنِ عَامِرٍ قَالَ
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ
مَعَ الْغُلَامِ عَقِيقَةً فَأَهْرِيقُوا عَنْهُ
دَمًا وَامِطُوا عَنْهُ الْآذَى ☆

٢٧- عَنْ أُمِّ كُرْزٍ قَالَتْ سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ
عَنِ الْغُلَامِ شَاتَانِ وَعَنِ الْجَارِيَةِ
شَاةٌ ☆

٢٨- عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ
اللَّهِ ﷺ عَقَّى عَنِ الْحَسَنِ
وَالْحُسَيْنِ كَبْشًا كَبْشًا ☆

²⁰ The word 'aqīqa is derived from 'aqqa meaning *he clave, split or cut*; and 'aqqa 'an waladi-hi signifies *he slaughtered as a sacrifice for his child a sheep or a goat* (on the seventh day after the birth). This is called 'aqīqa, but the word is also applied to *the hair, of a young one recently born, that comes forth on his head in his mother's belly, the hair being shaved on the seventh day*. It is in reference to this that the Ḥadīth speaks of *removing of uncleanness*.

²¹ This is the general practice, but as the next ḥadīth shows, one goat suffices in the case of the boy as well. It is only for those who can afford.

CHAPTER XXI

DIVORCE

1. "And if you fear a breach between the two, then appoint a judge from his people and a judge from her people; if they both desire agreement, Allāh will effect harmony between them" (4 : 35).

2. "And if a woman fears ill usage or desertion on the part of her husband, there is no blame on them if they effect a reconciliation between themselves, and reconciliation is better.....And if they separate, Allāh will render them both free from want out of His ample-ness" (4 : 125-130).

3. "When you divorce women, divorce them for their prescribed time..... Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency" (65 : 1).

4. "And the divorced women shall keep themselves in waiting for three *qurū'*.....and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation" (2 : 228).

5. "And when you have divorced women and they have ended their term of waiting, do not prevent them from marrying their husbands when they agree among themselves in a lawful manner" (2 : 232).

6. "Divorce may be pronounced twice; then keep them in good fellowship or let them go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allāh; then if you fear that they cannot keep within the limits of Allāh, there is no blame on them for what she gives up to become free thereby.....Then if he divorces her, she shall not be lawful to him afterwards until she marries another husband; if he (too) divorces her, there is no blame on them if they return to each other if they think that they can keep within the limits of Allāh" (2 : 229, 230).

7. "And if you wish to have one wife in the place of another and you have given one of them a heap of gold, take not from it anything; would you take it by slandering her and doing her manifest wrong?" (4 : 20).

8. "O you who believe! When you marry the believing women, then divorce them before you touch them, you have in their case no term which you should reckon" (33 : 49).

9. "So when they have reached their prescribed time retain them with kindness or separate them with kindness, and call to witness two just ones from among you" (65: 2).

10. "And for those of your women who have despaired of menstruation, if you have doubt, the prescribed time shall be three months, and of those too who have not had their courses; and as for the pregnant women, their prescribed time is that they lay down their burden" (65: 4).

Talāq (lit., *undoing of a knot*), or dissolution of marriage, is permitted by Islām, but the right should be exercised under exceptional circumstances (ḥ. 1, 2). When differences arise between husband and wife, every effort should first be made for reconciliation, and private judges should be appointed for the purpose (v. 1). Divorce may be resorted to only if reconciliation cannot be effected (v. 2). The wife can claim a divorce for any good reason (vv. 2, 6; ḥ. 2), even though there is no ill-treatment on the part of the husband (ḥ. 3). The procedure laid down requires that divorce should be pronounced during the period of cleanness (ḥ. 4), and must be followed by *'idda*, a waiting period of three *qurū'*, about three months; and during this period the woman should remain in the house of her husband, and the parties may re-establish marital relations (vv. 3, 4). In the case of women who do not menstruate, the *'idda* is three months, and in the case of pregnant women it lasts till delivery (v. 10). There is no *'idda* when the divorce takes place before the parties have come together (v. 8). After the *'idda* has passed away, the parties may remarry (v. 5). But the option for re-establishment of marital relations and remarriage is limited to two occasions. If the husband after benefiting of the permission on two occasions resorts to divorce a third time, the divorce becomes irrevocable, and reconciliation cannot be effected, nor can the parties remarry. An exception in this case is, however, made when the wife has married another husband and becomes eligible again for marriage through a divorce (v. 6), or any other reason. *Ḥaldā* is an un-Islamic practice, and it was denounced by the Holy Prophet (ḥ. 8). The dowry settled on the wife at the time of marriage cannot be taken back by the husband on divorce, unless the wife is guilty of adultery (v. 7), or she wants a divorce without any fault on the part of her husband (ḥ. 3). The divorce must be pronounced in the presence of witnesses (v. 8; ḥ. 9). Divorce should be pronounced only once; its utterance thrice on one occasion is un-Islamic (ḥ. 5, 6). The three divorces allowed are separate acts between which there must be an interval (ḥ. 7). To give the wife option of freeing herself from the marital tie is not a divorce, unless the wife exercises the right (ḥ. 10). The wife is considered to be divorced if the husband is *mafqud* (ḥ. 11). Divorce also takes place when *li'ān* is resorted to, but in this case the husband cannot claim the return of dowry (ḥ. 12). If a man resorts to *ilā'* (temporary cessation of marital relations), without naming a period, he is bound either to re-establish the normal relations after four months or to divorce the wife after the lapse of this period (ḥ. 13).

1 Ibn 'Umar reported,
The Prophet, peace and blessings of Allah be on him, said :

"With Allāh, the most detestable of all things permitted is divorce."¹

(AD. 13 : 3.)

١- عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ

قَالَ أَبْغَضَ الْحَلَالِ إِلَى اللَّهِ

عَزَّ وَجَلَّ الطَّلَاقُ ☆

2 Thaubān said,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

"Whatever woman asks for divorce from her husband without any harm, the sweet odour of paradise shall be forbidden to her."²

(Ah. 5, 277.)

٢- عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ

اللَّهِ ﷺ أَيُّمَا امْرَأَةٍ سَأَلَتْ

زَوْجَهَا الطَّلَاقَ مِنْ غَيْرِ مَا بَأْسٍ

فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ ☆

3 Ibn 'Abbās reported,
The wife of Thābit ibn Qais came to the Prophet, peace and blessings of Allah be on him, and said, O Messenger of Allāh ! I do not find fault in Thābit ibn Qais regarding his

٣- عَنْ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةَ ثَابِتِ بْنِ

قَيْسٍ آتَتْ النَّبِيَّ ﷺ فَقَالَتْ يَا رَسُولَ

اللَّهِ ثَابِتُ بْنُ قَيْسٍ مَا أَعْتَبُ عَلَيْهِ

¹ This *hadīth* shows that divorce should be resorted to only in cases of extreme hardship. A Muslim is required to face the difficulties of the married life, and to avoid disruption of family relations, so long as possible, turning to divorce only as a last resort.

² This *hadīth* recognises the right of the wife to demand a divorce, so much so that she may demand it even without any harm being caused to her, though she is told that in such a case she will displease God.

morals or faith, but I hate disbelief in Islām. The Messenger of Allāh, peace and blessings of Allāh be on him, said: "Wilt thou return to him his orchard?" She said, Yes. So the Messenger of Allāh, peace and blessings of Allāh be on him, said (to Thābit): "Accept the orchard and divorce her."³
(B. 68: 12.)

4 Ibn 'Umar reported, He divorced his wife while she was menstruating. 'Umar mentioned this to the Messenger of Allāh, peace and blessings of Allāh be on him; so the Messenger of Allāh, peace and blessings of Allāh be on him, became displeased on account of this and said:

"He should take her back, then keep her until

فِي خُلُقٍ وَلَا دِينَ وَلَكِنِّي أكره
الْكُفْرَ فِي الْإِسْلَامِ فَقَالَ رَسُولُ
اللَّهِ ﷺ أَتُرَدِّينَ عَلَيْهِ حَدِيقَتَهُ
قَالَتْ نَعَمْ قَالَ رَسُولُ اللَّهِ ﷺ
أَقْبِلِ الْحَدِيقَةَ وَطَلِّقِهَا تَطْلِيقَةً ☆

٤- عَنْ ابْنِ عُمَرَ أَنَّهُ طَلَّقَ امْرَأَتَهُ
وَهِيَ حَائِضٌ فَذَكَرَ عُمَرُ لِرَسُولِ
اللَّهِ ﷺ فَتَغَيَّظَ فِيهِ رَسُولُ اللَّهِ
ﷺ ثُمَّ قَالَ

لِيَرْاجِعَهَا ثُمَّ يُمْسِكُهَا حَتَّى

³ In this case, the wife had no specific complaint against her husband, and there was neither desertion, nor ill-treatment. She said that she could not pull on with him, and her right to have a divorce was not refused. But she was required to return the orchard which the husband had given to her as dowry. This is technically called *kḥul'*, lit., *undoing of a knot*. The words *I hate disbelief in Islām* mean that she could not pull on with him as a faithful Muslim wife should; according to another version the words are *lā uṭīqu-hu*, i.e., *I cannot bear him*.

she is clean, then menstruates and (again) becomes clean; if it then appears to him that he should divorce her, he should divorce her while she is in a clean condition, before he approaches her. This is the 'idda, as Allāh has commanded it."⁴

(B. 65 : 65.)

تَطَهَّرَ ثُمَّ تَحِيضَ فَتَطَهَّرَ فَإِنْ
بَدَّالَهُ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقَهَا
طَاهِرًا قَبْلَ أَنْ يَمْسَهَا فَتِلْكَ الْعِدَّةُ
كَمَا أَمَرَهُ اللَّهُ ☆

5 Ibn 'Abbās said, The (procedure of) divorce in the time of the Messenger of Allāh ^{peace and blessings} of Allāh be on him, in that of Abū Bakr and for two years in the caliphate of 'Umar ibn al-Khaṭṭāb, was that divorce uttered thrice (on one occasion) was considered as one divorce. Then 'Umar said, People have made haste in a matter in which there was moderation for them; so we may make it

ه-عَبْدُ بْنُ عَبَّاسٍ قَالَ كَانَ
الطَّلَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ
وَإِنِّي بَكْرٍ وَسَنَتَيْنِ مِنْ خِلَافَةِ
عُمَرَ بْنِ الْخَطَّابِ طَلَاقُ الثَّلَاثِ
وَاحِدَةٌ فَقَالَ عُمَرُ إِنَّ النَّاسَ قَدْ
اسْتَعْجَلُوا فِي أَمْرِ كَانَ لَهُمْ فِيهِ

⁴ This ḥadīth relates to procedure in the matter of divorce. It shows that divorce is not effective unless it is pronounced when the wife is clean. 'Idda, or the period during which a woman must wait before remarrying, is stated in v. 4 (2 : 228) to be three *qurū'*. The word *qurū'* is plural of *qar'* which signifies the entering from the state of cleanness into a state of menstruation, and is in normal cases about four weeks.

take effect with regard to them. So he made it take effect with regard to them.⁵

(Ah. I, 314.)

6 Maḥmūd ibn Labīd said, The Messenger of Allāh, ^{peace and blessings of Allah be on him,} was informed about a man who divorced his wife, divorcing (her) three times together, so he stood up in displeasure and said :

“Is the book of Allāh being sported with while I am in your midst.”

(Ns. 27 : 6.)

7 Rukāna ibn ‘Abd Yazīd reported,

He divorced his wife Suhaima thrice and informed the Prophet, ^{peace and blessings of Allah be on him,} about it and said, I call Allāh to witness that I intended only a single (divorce). The Messenger of Allāh, ^{peace and blessings of Allah be on him,} said :

إِنَّا فُلُوْا أَمْضِيْنَاهُ عَلَيْهِمْ فَأَمْضَاهُ عَلَيْهِمْ
☆

٦- عَنْ تَحْمُودِ بْنِ لَبِيدٍ قَالَ أَخْبَرِ رَسُولَ اللَّهِ ﷺ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ ثَلَاثَ تَطْلِيقَاتٍ جَمِيعًا فَقَامَ غَضْبَانًا ثُمَّ قَالَ آيُلَعَبُ بَكْتَابِ اللَّهِ وَآنَا بَيْنَ أَظْهَرِكُمْ ☆

٧- عَنْ رُكَانَةَ بْنِ عَبْدِ يَزِيدٍ طَلَّقَ امْرَأَتَهُ سُهَيْمَةَ الْبَتَّةَ فَأَخْبَرَ النَّبِيَّ ﷺ بِذَلِكَ وَ قَالَ وَاللَّهِ مَا أَرَدْتُ إِلَّا وَاحِدَةً فَقَالَ

⁵ See note on ḥ. 7.

"Dost thou call Allāh to witness that thou didst not intend but a single (divorce)?" He said, Yes, I call Allāh to witness that I did not intend but a single (divorce). So the Messenger of Allāh, ^{peace and blessings} returned her back to him, and he divorced her a second time in the time of 'Umar, and a third time in the time of 'Uthmān.* (AD. 13: 13.)

رَسُولُ اللَّهِ ﷺ وَاللَّهُ مَا أَرَدْتُ
 إِلَّا وَاحِدَةً فَقَالَ رُكْنَةٌ وَاللَّهُ مَا
 أَرَدْتُ إِلَّا وَاحِدَةً فَرَدَّهَا إِلَيْهِ رَسُولُ
 اللَّهِ ﷺ فَطَلَّقَهَا الثَّانِيَةَ فِي زَمَانِ
 عُمَرَ وَالثَّلَاثَةَ فِي زَمَانِ عُثْمَانَ ☆

* This *ḥadīth* and ḥ. 5 show that divorce uttered on one occasion, whether uttered once or thrice—in fact, any number of times,—counts only as one divorce, and this was made clear by the Holy Prophet himself; while ḥ. 6 shows that pronouncing divorce thrice on a single occasion is un-Islamic. Even the jurists call it *ṭalāq bid'ī* (an innovation), but they consider it irrevocable in the terms of 2: 230; as these *ḥadīth* show, the Holy Prophet did not consider it such. The procedure of *ṭalāq* according to Islām is laid down clearly in the Holy Qur'ān. It is to be pronounced once while the woman is in a clean condition, and it is followed by a period of waiting, called the '*idda*' (65: 1), during which the parties may be reconciled to each other, or after which the parties may marry each other again (2: 228, 232). Such a divorce, called a revocable divorce, may be pronounced twice (2: 229), the option for reconciliation or remarriage being with the parties; but if it is uttered a third time, it becomes irrevocable as laid down in 2: 230. 'Umar's object in making effective three divorces pronounced on one occasion (ḥ. 5) was to warn the people that they would have to take the evil consequences of following an un-Islamic practice, but the result is just the contrary of what he intended. This *ḥadīth* shows that whenever a woman was divorced, whether the divorce was on that occasion pronounced once or thrice, it was a single act of divorce and revocable. Divorce became irrevocable only when two revocable divorces were first pronounced, hence the occasion for the third divorce spoken of in 2: 230 was a rare event.

8 Alt said,

The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} cursed the man who committed *ḥalāla* and the one for whom *ḥalāla* was committed.⁷ (Tr. 9 : 25.)

٨- عَنْ عَلِيٍّ قَالَ إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْمُحِلَّ وَالْمُحَلَّلَ لَهُ ☆

9 Muṭarrif reported,

'Imrān was asked about a man who divorced his wife then he had intercourse with her, and he did not call in witnesses on the occasion of the divorce, nor on taking her back. 'Imrān said, Thou divorcest against the Sunna and takest back against the Sunna; have witnesses on the occasion of her divorce and on taking her back.⁸

(IM. 10 : 5.)

٩- عَنْ مُطَرِّفٍ أَنَّ عِمْرَانَ سُئِلَ عَنْ رَجُلٍ يُطَلِّقُ امْرَأَتَهُ ثُمَّ يَقَعُ بِهَا وَلَمْ يَشْهَدْ عَلَى طَلَاقِهَا وَلَا عَلَى رَجْعِهَا فَقَالَ عِمْرَانُ طَلَّقْتَ بِغَيْرِ سُنَّةٍ وَرَاجَعْتَ بِغَيْرِ سُنَّةٍ أَشْهَدُ عَلَى طَلَاقِهَا وَرَجْعِهَا ☆

⁷ In pre-Islamic Arabia the divorce was pronounced thrice and was irrevocable, and remarriage between the parties required the wife to go through a temporary marriage with another husband who divorced her after having sexual connection with her. This practice was called *ḥalāla* (lit., *making a thing lawful*). Without going through it, it was not lawful for the divorced pair to return to marital relations. Islām did not recognise temporary marriage (H. xx : 4), and therefore *ḥalāla* was denounced. The marriage after an irrevocable divorce spoken of in 2 : 230 is quite different, being a perpetual marital tie.

⁸ As marriage is a public act, so is divorce; it must be pronounced in the presence of witnesses.

10 'Ā'isha said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, gave us
option; so we chose Allāh
and His Messenger; this
was not reckoned for us as
anything.⁹ (B. 68 : 5.)

١٠- عَنْ عَائِشَةَ قَالَتْ خَيْرَنَا رَسُولُ
اللَّهِ ﷺ فَأَخْتَرْنَا اللَّهَ وَرَسُولَهُ فَلَمْ
يُعَدَّ ذَلِكَ عَلَيْنَا شَيْئاً ☆

11 Ibn al-Musayyab said,
When a person is
found missing while fight-
ing, his wife shall wait for
one year.¹⁰ (B. 68 : 22.)

١١- قَالَ ابْنُ الْمُسَيَّبِ إِذَا فُقِدَ فِي
الصِّفِّ عِنْدَ الْقِتَالِ تَرَبَّصْ أَمْرَأَتَهُ
سَنَةً ☆

12 'Abd Allāh reported,
A man from among
the Anṣār accused his wife
of adultery; so the Prophet
peace and blessings
of Allāh be on him, asked them
both to take an oath, then
he ordered them to be sep-
arated from each other.¹¹
(B. 68 : 27.)

١٢- عَنْ عَبْدِ اللَّهِ أَنَّ رَجُلًا مِنَ
الْأَنْصَارِ قَذَفَ أَمْرَأَتَهُ فَأَحْلَفَهُمَا
النَّبِيُّ ﷺ ثُمَّ فَرَقَ بَيْنَهُمَا ☆

⁹ The wives of the Holy Prophet demanded certain comforts which in the later days of the Holy Prophet's life fell to the lot of Muslim women generally. Just then the Holy Prophet received a revelation telling him to give his wives the option of remaining with him without these comforts, or to have the material benefits and get themselves divorced. They chose the first alternative. This was not a divorce.

¹⁰ So that if no news of the husband is received within this period, the wife can marry. Imām Mālik holds the view that in all cases where the husband is *mafqūd al-khabar*, the wife should wait for four years and may marry after this.

¹¹ The procedure of *li'ān*, when a husband accuses the wife of adultery and there is no evidence, is laid down in the Holy Qur'an (24 : 6-9). The marital relation is in this case cut off. The dowry remains the wife's. (B. 68 : 53).

13 'Ibn Umar used to say, with respect to *ilā'* about which Allāh has spoken,

It is not lawful for any one after the prescribed time (of four months) has passed away, except that he should either keep (the wife) in good fellowship or resolve upon divorce.¹²

(B. 68 : 21.)

١٣- عَنِ ابْنِ عُمَرَ كَانَ يَقُولُ

فِي الْإِيلَاءِ الَّذِي سَمَّى اللَّهُ لَا يَحِلُّ

لأَحَدٍ بَعْدَ الْأَجَلِ إِلَّا أَنْ يُمْسِكَ

بِالْمَعْرُوفِ أَوْ يَغْنِمَ بِالطَّلَاقِ ☆



¹² *Ilā'* is spoken of in the Holy Qur'ān in the following words: "Those who swear that they will not go in to their wives should wait four months" (2 : 225).

CHAPTER XXII

BUYING AND SELLING

(*Buyʿ*)

1. "Men shall have the benefit of what they earn, and women shall have the benefit of what they earn" (4 : 32).
2. "Do not devour your property among yourselves falsely except that it be trading by your mutual consent" (4 : 29).
3. "Men whom neither merchandise nor selling diverts from the remembrance of Allāh" (24 : 37).
4. "And when the prayer has been ended, disperse abroad in the land and seek of Allāh's bounty" (62 : 10).
5. "Give a full measure when you measure out and weigh with a fair balance" (17 : 35).

The Arabic word for trading is *bai'* which means both *buying* and *selling*. Every man must earn his own living (v. 1 ; h. 1) and every profession is, therefore, honourable, even that of the hewer of wood (H. xvi : 8). A man may follow any worldly pursuit that he likes but duty to Allāh shall take precedence of all other duties (v. 3 ; h. 2). Among means of livelihood, trade occupies the most prominent place, the honest merchant being one of the righteous servants of Allāh (v. 2 ; h. 3). The seller is required to be just in weighing (v. 5), generous in dealing (h. 4), giving respite even to those in easy circumstances and forgiving those in straitened circumstances (h. 5). If there is a defect in the thing sold, it must be made manifest to the purchaser (h. 6). Two kinds of sale prevalent before Islām, *munābadhā* and *mulāmasa*, in which the purchaser was deprived of the occasion to examine the thing purchased, were made unlawful (h. 7). The taking of oaths in selling things is forbidden (h. 8). Special directions are given as to the sale of cereals, because they are the prime need of every man, rich or poor. They should be sold in the market so that they may be had at the price which the producer obtained (h. 9). Speculation in this prime need of humanity is disallowed, it being necessary that cereals shall be sold only after their possession has been obtained (h. 10). The withholding of cereals to raise their price artificially is prohibited (h. 11). *Najsh* or deceiving a purchaser through a third party offering a higher price is forbidden (h. 12), but auction or open sale to the highest bidder is allowed

(h. 13). Similarly enhancing the price of milch animals by leaving them unmilked before their sale is forbidden (h. 14). Advance prices or earnest money could be paid only when the measure or weight and time of delivery were definitely settled (h. 15). Immovable property, it is recommended, should only be sold if the seller intends investing money in other immovable property (h. 16). Trade in idols and in things which are forbidden as food, such as wine, swine and that which dies of itself, is disallowed (h. 17). but as there is an express direction that the skin of a dead animal should not be thrown away and advantage should be derived therefrom (h. 18), trade in it is evidently not prohibited, and the same rule may be followed in other things prohibited as food, such as the bones and fat of a dead animal, etc.

1 Miqdām reported,
The Messenger of

Allāh, ^{peace and blessings}
^{of Allāh be on him,} said :

“ No one eats better food
than that which he eats
out of the work of his
hand.”¹ (B. 34 : 15.)

١- عَنْ الْمُقْدَامِ عَنْ رَسُولِ

اللَّهِ ﷺ قَالَ مَا أَكَلُ أَحَدٌ طَعَامًا

قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ

يَدِهِ ☆

2 Qatāda said,
People used to buy and
sell and carry on trade (in
goods), but when it was
the turn of a duty out of

٢- قَالَ قَتَادَةُ كَانَ الْقَوْمُ يَتْبَاعُونَ

وَيَتَجَرُّونَ وَلَكِنَّهُمْ إِذَا نَابَهُمْ حَقٌّ

¹ The humblest work thus carries with it a dignity. Bukhārī mentions a number of professions in the headings of his chapters, such as that of meat-seller and butcher (B. 34 : 21), goldsmith (B. 34 : 28), blacksmith (B. 34 : 29), tailor (B. 34 : 30), weaver (B. 34 : 31), carpenter (B. 34 : 32); and mentions ḥadīth showing that they were looked upon as honourable by the Holy Prophet, those who followed them being treated on a basis of perfect equality with other members of Muslim society.

the duties imposed by Allāh, neither merchandise nor selling diverted them from the remembrance of Allāh, so that they performed their duty to Allāh (first).² (B. 34 : 8.)

مَنْ حُقِّقَ لِلَّهِ لَمْ تُلْهِمْ تِجَارَةً وَلَا
يَبِيعُ عَنْ ذِكْرِ اللَّهِ حَتَّى يُوَدُّهُ
إِلَى اللَّهِ ☆

3 Abū Sa'id reported,
The Prophet, peace and blessings
of Allah be on him, said :

"The truthful, honest merchant is with the prophets and the truthful ones and the martyrs."³

(Tr. 12 : 4.)

٣- عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ
قَالَ التَّاجِرُ الصَّدُوقُ الْآمِنُ مَعَ
النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ ☆

4 Jābir reported,
The Messenger of Allāh, peace and blessings
of Allah be on him, said :

"May Allāh have mercy on the man who is generous when he buys and when he sells and when he demands (his due)."

(B. 34 : 16.)

٤- عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ رَحِمَ اللَّهُ رَجُلًا سَمَحًا
إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا اقْتَضَى ☆

5 Hudhaifa said,
The Prophet peace and blessings
of Allah be on him, said :

٥- عَنْ حُذَيْفَةَ قَالَ قَالَ النَّبِيُّ ﷺ

¹ Duty to God is thus placed higher than duty to self or duty to others.

² The truthful, honest merchant works for the benefit of humanity, and thus finds a place with those righteous servants of God whose lives are devoted to the benefit of humanity.

"The angels met the soul of a man from among those who were before you, (and) they said, Hast thou done any good? He said, I used to give respite to the one in easy circumstances and forgive one who was in straitened circumstances. So they forgave him." (B. 34 : 17.)

وَاللَّهُ تَلَقَّتِ الْمَلَائِكَةُ رُوحَ رَجُلٍ
مِّنْ كَانَ قَبْلَكَ قَالُوا أَعْمَلْتَ مِنْ
الْخَيْرِ شَيْئًا قَالَ كُنْتُ أَنْظِرَ الْمُوسِرَ
وَأَتَجَاوَزُ عَنِ الْمُعْسِرِ ☆

6 HAKĪM ibn HIZĀM said, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} said :

"The buyer and the seller have the option (of cancelling the contract) as long as they have not separated, then if they both speak the truth and make manifest,⁴ their transaction shall be blessed, and if they conceal and tell lies, the blessing of their transaction shall be obliterated."

(B. 34 : 19.)

٦- عَنْ حَكِيمِ بْنِ حَزَامٍ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ الْبَيْعَانِ بِالْخِيَارِ
مَا لَمْ يَتَفَرَّقَا أَوْ قَالَ حَتَّى يَتَفَرَّقَا
فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ لَهُمَا فِي
بَيْعِهِمَا وَإِنْ كَتَمَا وَكَذَبَا مُحِقَّتْ
بُرْكَهُمَا ☆

⁴ Any defect in the thing sold must be made manifest. In the case of a barter, both parties must do it.

7 Abū Sa'id reported, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} forbade *munābadha*, and this was the throwing of a person his cloth in sale to another before he examined it or looked at it; and he forbade *mulāmasa*, and *mulāmsa* was the touching of a cloth without looking at it.⁵ (B. 34 : 62.)

٧- عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُنَابَذَةِ وَهِيَ طَرَحُ الرَّجُلِ ثَوْبَهُ بِالْيَمِينِ إِلَى الرَّجُلِ قَبْلَ أَنْ يُقْلِبَهُ أَوْ يَنْظُرَ إِلَيْهِ وَنَهَى عَنِ الْمُلَامَسَةِ وَالْمُلَامَسَةُ لَمَسُ الثَّوْبِ لَا يَنْظُرُ إِلَيْهِ ☆

8 Abū Huraira said, I heard the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} say :

“The taking of oaths makes the commodities sell, but it obliterates the blessing (therein).”

(B. 34 : 26.)

٨- عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ الْحَلْفُ مُنْفِقَةٌ لِلسَّلْعَةِ مُمَحَقَّةٌ لِلْبَرَكَةِ ☆

9 Ibn 'Umar reported, They used to buy cereals from the

٩- عَنْ ابْنِ عُمَرَ أَنَّهُمْ كَانُوا

⁵ In pre-Islamic days *Munābadha* (from *nabdh*, to throw away) and *mulāmasa* (from *lams*, to touch) were two kinds of sale in which the purchaser had no occasion to examine the thing purchased.

camel-owners in the time of the Prophet, peace and blessings of Allah be on him, and he used to send to them a person who forbade them selling it where they purchased it, until it was brought to the place where cereals were sold.

(B. 34 : 49.)

10 Ibn 'Umar said, The Prophet, peace and blessings of Allah be on him, said :

"Whoever buys cereals, he shall not sell them until he obtains their possession." (B. 34 : 54.)

11 Ma'mar said, The Messenger of Allāh, peace and blessings of Allah be on him, said :
"Whoever withholds cereals that they may become scarce and dear, is a sinner." * (M-Msh. 12 : 8.)

12 Abū Huraira said, The Messenger of Allāh, peace and blessings of Allah be on him, forbade

يَسْتَرُونَ الطَّعَامَ مِنَ الرُّكْبَانِ عَلَى
عَهْدِ النَّبِيِّ ﷺ فَيَبْعُثُ عَلَيْهِمْ
مَنْ يَمْنَعُهُمْ أَنْ يَبِيعُوهُ حَيْثُ
اشْتَرَوْهُ حَتَّى يَنْقُلُوهُ حَيْثُ يَبَاعُ
الطَّعَامُ ☆

١٠- عَنْ ابْنِ عُمَرَ يَقُولُ قَالَ النَّبِيُّ
ﷺ مَنْ ابْتَاعَ طَعَامًا فَلَا يَبِيعُهُ
حَتَّى يَقْبُضَهُ ☆

١١- عَنْ مَعْمَرٍ قَالَ قَالَ رَسُولُ
ﷺ مَنْ احْتَكَرَ فَهُوَ خَاطِئٌ ☆

١٢- عَنْ أَبِي هُرَيْرَةَ قَالَ نَهَى

* This is technically known as *ihṭikār*, and it is resorted to by grain merchants to enhance the price of grain when it comes into their possession.

the dweller of the town selling for one coming from the desert, and (he said) :

"Do not resort to *najsh*; and let not a man carry on a transaction against his brothers' transaction."

(B: 34 : 58.)

13 Anas reported, The Messenger of Allāh, peace and blessings of Allāh be on him, purchased a piece of hair-cloth and a bowl, and he said :

"Who will buy this piece of hair-cloth and bowl" ?

A man said, I take them for one dirham.

The Prophet, peace and blessings of Allāh be on him, said : "Who will give more than one dirham ? Who will give more than one dirham ?"

رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ
لِبَادٍ وَلَا تَنَاجَشُوا وَلَا يَبِيعُ
الرَّجُلُ عَلَى بَيْعِ أَخِيهِ ☆

١٣- عَنْ أَنَسٍ أَنَّ رَسُولَ
اللَّهِ ﷺ بَاعَ حِلْسًا وَقَدَحًا وَقَالَ
مَنْ بَشَرَى هَذَا الْحِلْسَ وَالْقَدَحَ
فَقَالَ رَجُلٌ أَخَذْتُهُمَا بِدِرْهَمٍ
فَقَالَ النَّبِيُّ ﷺ مَنْ يَزِيدُ عَلَى
دِرْهَمٍ مِّنْ يَزِيدُ عَلَى دِرْهَمٍ فَأَعْطَاهُ

* *Najsh* (from *najasha*, he roused or pursued the game) means augmenting the price of an article of merchandise, not desiring to purchase it but in order that another might hear and augment in the same manner or outbidding in a sale in order that another might fall into a snare, the bidder himself not wanting the thing, or praising an article of merchandise simply to deceive another person (LL). Perfect honesty is thus enjoined in all business transactions. The first part of the *hadīth* aims at eliminating the commission agent who on account of his cleverness generally proves a curse to the simple villager or agriculturist, for whose protection the direction is particularly meant.

A man gave him two dirhams and bought them from him.⁹ (Tr. 12 : 10.)

رَجُلٌ دَرَاهِمَيْنِ فَبَاعَهُمَا مِنْهُ ☆

14 Abū Huraira reported on the authority of the Prophet, ^{peace and blessings of Allah be on him,}

“Do not leave the camels and the goats unmilked,⁹ and whoever buys them after (they have been so left), he has the option of doing one of the two things when he milks them; if he pleases he may keep them and if he pleases he may give them back (to the owner) with a *ṣā'* of dates.” (B. 34 : 64.)

١٤- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ

ﷺ لَا تُصَرُّوا الْإِبِلَ وَالْغَنَمَ فَمَنْ

ابْتَاعَهَا بَعْدُ فَإِنَّهُ بِخَيْرِ النَّظَرَيْنِ

بَيْنَ أَنْ يَحْتَلِبَهَا إِنْ شَاءَ أَمْسَكَ

وَإِنْ شَاءَ رَدَّهَا وَصَاعَ تَمْرٍ ☆

15 Ibn 'Abbās said, The Prophet, ^{peace and blessings of Allah be on him,} came to Madīna, and they used to pay two and three years in advance for dates.¹⁰ So he said :

“He who pays in advance for a commodity, (he should do it) for a specified measure

١٥- عَنْ ابْنِ عَبَّاسٍ قَالَ قَدِمَ

النَّبِيُّ ﷺ الْمَدِينَةَ وَهُمْ يُسَلِّفُونَ

بِالتَّمْرِ السَّنَتَيْنِ وَالثَّلَاثَ فَقَالَ مَنْ

أَسْلَفَ فِي شَيْءٍ فَنِي كَيْلٍ مَعْلُومٍ

⁹ To sell a thing by auction is thus allowed.

⁹ This was a device by which the purchaser of a milch animal was deceived and induced to pay a higher price. Such a sale may be repudiated.

¹⁰ This was a kind of speculation, not trade in the proper sense, because the thing purchased did not exist.

and a definite weight to be delivered at a fixed time." (B. 35 : 2.)

16 Sa'id ibn Huraith said, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} said :

"Whoever sells a house or a land yielding revenue, then he does not invest the price on a thing akin to it, he is not likely to be blessed therein."¹¹

(Aḥ. IV. 307.)

17 Jābir reported, He heard the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} say, while he was at Makka in the year of the conquest (of Makka) :

"Allāh and His Messenger have forbidden trade in wine and the dead (animals) and swine and idols."¹² (B. 34 : 112.)

وَوَزَنٍ مَّعْلُومٍ إِلَىٰ أَجَلٍ مَّعْلُومٍ ☆

١٦- عَنْ سَعِيدِ بْنِ حُرَيْثٍ قَالَ

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ بَاعَ دَارًا

أَوْ عَقَارًا فَلَمْ يَجْعَلْ ثَمَنَهَا فِي

مِثْلِهِ كَانَ قَنَانًا لَا يُبَارَكُ لَهُ فِيهِ ☆

١٧- عَنْ جَابِرٍ أَنَّهُ سَمِعَ رَسُولَ

اللَّهِ ﷺ يَقُولُ عَامَ الْفَتْحِ وَهُوَ

بِمَكَّةَ إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ

الْخَمْرِ وَالْمَيْتَةِ وَالْخَنَزِيرِ

وَالْأَصْنَامِ ☆

¹¹ It is due to neglect of this useful advice that immovable property is passing out of the hands of the Muslim community in India at a very fast pace. A Muslim is enjoined to meet his ordinary or extraordinary expenses out of his earnings or savings, and he must not sell his immovable property unless he intends to invest the price of it in acquiring similar property.

¹² Islām came to exterminate idolatry, and hence it could not allow trade in idols. As regards things forbidden as food, evidently a Muslim has nothing

18 Ibn 'Abbās said, ^{peace and blessings} The Prophet, ^{of Allah be on him,} saw a dead goat which had been given to a maid of Maimūna out of zakāt. The Prophet, ^{peace and blessings} of Allah be on him, said: "Why did you not benefit by its skin?" They said, It was dead. He said: "Only the eating thereof is forbidden." ¹³ (B. 24 : 61.)

١٨- عَنْ ابْنِ عَبَّاسٍ قَالَ وَجَدَ النَّبِيُّ ﷺ شاةً مَيِّتَةً أُعْطِيَتْهَا مَوْلَاةٌ لِمَيْمُونَةَ مِنَ الصَّدَقَةِ قَالَ النَّبِيُّ ﷺ هَلَّا انْتَفَعْتُمْ بِجِلْدِهَا قَالُوا إِنَّهَا مَيِّتَةٌ قَالَ أَمَّا حَرْمُ أَكْلِهَا ☆

to do with them, and he cannot be allowed to carry them to other people. So far the words of the ḥadīth are quite in consonance with the spirit of Islām, which looks upon every profession as a service to humanity, besides being the means of earning a livelihood for a man. But here follow the words:

It was said, O Messenger of Allah! Inform us about the fat of the dead (animal); for, with it boots are rubbed and skins are greased and people light their lamps with it. He said: 'No! it is forbidden' (B. 34 : 112).

If this part of the ḥadīth is accepted as authentic, the question arises, Did the Holy Prophet mean to say that it was forbidden to Muslims that they should make use of the fat of the dead animal to light lamps or grease skins? This would mean that not only was the eating of the dead animal forbidden, but anything which formed part of it could not be used in any other way. This is nowhere stated in the Holy Qur'ān, where only the eating of certain things is forbidden. Moreover, the ḥadīth that follows, not only makes such use lawful but clearly makes it necessary (p. 18). When the Holy Prophet saw a dead goat with its skin on it, he said: "Why did you not benefit by its skin?" If it was necessary to benefit by the skin, why not by the bones or the fat, so long as they were not used for eating purposes? The Holy Prophet could not, therefore, say that it was unlawful to use any part of a dead animal whose flesh was forbidden, and this part of the ḥadīth cannot be accepted.

Imām Shāfi'i and others have interpreted this part as meaning that it was the trading in such things as fats that was forbidden, not their use. There is no reason in this. If the use of a certain thing is allowed for a certain purpose, trading in it cannot be forbidden if limited to that purpose. The Holy Prophet made it necessary that the skins of the animals whose flesh was forbidden should be made use of, but how could that be done if trading in it was prohibited? Evidently, there has been some misconception relating to the latter portion of the ḥadīth.

¹³ The words of the Holy Prophet make it clear that a thing which may not be eaten may be put to any other use.

CHAPTER XXIII

CULTIVATION OF LAND

(*Al-ḥarīḥ wa-l-muzāra'a*)

1. "Do they not consider that We drive the water to a land having no herbage, then We bring forth thereby seed produce of which their cattle and they themselves eat" (32 : 27).

2. "And He it is Who produces gardens (of vine), trellised and untrellised, and palms and seed-produce, of which the fruits are of various sorts, and olives and pomegranates, like and unlike" (6 : 142).

3. "Like seed produce that puts forth its sprout then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers" (48 : 29).

Ḥarīḥ is the tilling of land, and *muzāra'a* (from *zara'a*, he sowed the seed) is the making of a contract with another for labour on land to sow and till it for a share of its produce. The Holy Qur'ān draws attention to the necessity of turning waste-land into gardens by making arrangements for watering it, and growing good crops (vv. 1-3). *Ḥadīḥ* speaks of it as an act of great merit (ḥ. 1), but it gives a warning at the same time that a people who give themselves up entirely to agriculture, neglecting other lines of their development, are not capable of great and glorious deeds (ḥ. 2). Impetus is given to the cultivation of waste-land (ḥ. 3). It is allowed to let to another person land for cultivation for a part of the produce (ḥḥ. 4, 5), or for money (ḥ. 6), but it is at the same time recommended that a person who can afford it should give land rent-free to his poor brother (ḥ. 7). A person having his land on a water channel is entitled to water his fields, but he must allow the water to pass on to others when his need is satisfied (ḥ. 8). The digging of a well is an act of great merit (ḥ. 9). A neighbour's right to land must be respected very scrupulously (ḥ. 10).

1 Anas said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said:

"There is no Muslim

۱- عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ
عَلَيْهِ السَّلَامُ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا

who plants a tree or cultivates land, then there eat of it birds or a man or an animal but it is a charity for him." (B. 41 : 1.)

أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ ☆

2 It is reported about Abū Umāma that he said, when he saw a plough and some other agricultural implement, I heard the Prophet, ^{peace and blessings of Allah be on him,} say : "This does not enter the house of a people but it brings ingloriousness with it." ¹ (B. 41 : 2.)

٢- عَنْ أَبِي أُمَامَةَ قَالَ وَرَأَى سَكَّةً وَشَيْئًا مِنْ آلَةِ الْحَرْثِ فَقَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ لَا يَدْخُلُ هَذَا بَيْتَ قَوْمٍ إِلَّا أَدْخَلَهُ الذُّلُّ ☆

3 'Ā'isha reported, The Prophet, ^{peace and blessings of Allah be on him,} said :

"Whoever cultivates land which is not the property of any one has a better title to it."

(B. 41 : 15.)

٣- عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ مَنْ أَعْمَرَ أَرْضًا لَيْسَتْ لِأَحَدٍ فَهُوَ أَحَقُّ ☆

¹ Bukhārī's heading of the chapter is "Warning against the consequences of engrossment with the implements of agriculture or going beyond the limit ordained." The ḥadīth, therefore, implies that a nation which gives itself up entirely to agriculture neglecting other lines of its development cannot rise to a position of glory.

4 Abū Ja'far said, There was not in Madīna any house of the emigrants but they cultivated (land) on one-third and one-fourth (of the produce) And 'Umar employed people (for cultivation) on condition that if 'Umar supplied the seed from his pocket, he should have one-half (of the produce), and if they supplied the seed, they should have such and such a portion.* (B. 41 : 8.)

٤- عَنْ أَبِي جَعْفَرٍ قَالَ مَا بِالْمَدِينَةِ أَهْلُ بَيْتِ هَجْرَةٍ إِلَّا يَزْرَعُونَ عَلَى الثُّلُثِ وَالرَّابِعِ وَعَامِلَ عُمَرَ النَّاسَ عَلَى أَنْ جَاءَ عُمَرُ بِالْبَذْرِ مِنْ عِنْدِهِ فَلَهُ الشَّطْرُ وَإِنْ جَاءُوا بِالْبَذْرِ فَلَهُمْ كَذَا ☆

5 Ibn 'Umar reported, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} granted (the lands of) Khaibar to the Jews on condition that they worked thereon and cultivated them and they should have half of the produce. (B. 41 : 11.)

٥- عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى خَيْبَرَ الْيَهُودَ عَلَى أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا وَلَهُمْ شَطْرُ مَا خَرَجَ مِنْهَا ☆

6 Rāfi' reported, They used to have land cultivated in the time of

٦- عَنْ رَافِعٍ أَنَّهُمْ كَانُوا يَكْرُونَ

* This is technically called mukhābra, from *khābr* meaning information see h. 7.

the Prophet, peace and blessings of Allah be on him,

taking what grew on the water-courses or anything which the owner of the land reserved for himself.

So the Prophet, peace and blessings

of Allah be on him, forbade this. I

(the reporter) said to Rāfi',

How is it if it is done on

payment of dīnārs and

dirhams? Rāfi' said, There

is no harm in taking dīnārs

and dirhams. (B. 41 : 19.)

7 'Amr said,

I said to Tā'ūs, Thou shouldst give up *Mukhābra*, for they say that the

Prophet, peace and blessings of Allah be on him, for-

bade it. He said

Ibn 'Abbās informed me

that the Prophet, peace and blessings

of Allah be on him, did not forbid this

but he only said :

الْأَرْضَ عَلَى عَهْدِ النَّبِيِّ ﷺ بِمَا

يَنْبُتُ عَلَى الْأَرْبَعَاءِ أَوْ شَيْءٍ

يَسْتَأْتِيهِ صَاحِبُ الْأَرْضِ فَهِيَ

النَّبِيِّ ﷺ عَنْ ذَلِكَ فَقُلْتُ لِرَافِعِ

فَكَيْفَ هِيَ بِالْدِّينَارِ وَالْدِّرْهَمِ

فَقَالَ رَافِعٌ لَيْسَ بِهَا بَأْسٌ بِالْدِّينَارِ

وَالْدِّرْهَمِ ☆

٨- عَنْ عَمْرِو قَالَ قُلْتُ لَطَاوُسٍ

لَوْ تَرَكْتَ الْمُخَابَرَةَ فَاَنَّهُمْ يَزْعُمُونَ

أَنَّ النَّبِيَّ ﷺ نَهَى عَنْهُ قَالَ

أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ

لَمْ يَنْهَ عَنْهُ وَلَكِنْ قَالَ أَنْ يَمْنَحَ

"If one of you gives it as a gift to his brother, it is better for him than that he takes for it a fixed payment."³

(B. & M-Msh. 12 : 13.)

8 Abu Huraira reported, The Messenger of Allāh, ^{peace and blessings} of Allāh be on him, said :

"Excess of water should not be withheld, arresting thereby the growth of herbage."⁴ (B. 42 : 2.)

9 The Prophet, ^{peace and blessings} of Allāh be on him, said :

"Whoever digs the well of Rūma, for him is paradise." So 'Uthmān had it dug.⁵ (B. 62 : 7.)

أَحَدُكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ
يَأْخُذَ عَلَيْهِ حَرْجًا مَعْلُومًا ☆

٨- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ لَا يُمْنَعُ فَضْلُ الْمَاءِ
لِيُمْنَعَ بِهِ الْكَلَاءُ ☆

٩- قَالَ النَّبِيُّ ﷺ مَنْ يَحْفَرُ بئرَ
رُومَةَ فَلَهُ الْجَنَّةُ فَحَفَرَهَا
عُثْمَانُ ☆

³ Evidently this was advice given to people who had vast tracts of land, which they could not manage to cultivate for themselves. It did not mean that land could not be let to a tenant.

⁴ Without water there would be no herbage; hence owners of land situated on water-courses were required to allow the flow of excess water to other people's land, or even to barren tracts which would thus become grass fields for cattle. Matters relating to irrigation are technically known as *musāqāt* which literally means *giving to drink*.

⁵ The digging of a well is regarded as an act of the greatest merit. When the Holy Prophet came to Madīna, the only well of sweet water there was the property of a Jew, and Muslims had to purchase drinking water from him. 'Uthmān thereupon bought the Rūma well, and made it *waqf*.

10 Ibn 'Umar said,
The Prophet, ^{peace and}
^{of Allah be} said : ^{blessings}
on him,

Whoever takes any part of land without having a right to it, he shall be, as a punishment for it, sunk down into earth on the day of resurrection to the depth of seven earths." *

(B. 46 : 13.)

١٠- عَنْ ابْنِ عُمَرَ قَالَ قَالَ النَّبِيُّ

ﷺ مَنْ أَخَذَ مِنَ الْأَرْضِ شَيْئًا

بغَيْرِ حَقِّهِ خُسِفَ بِهِ يَوْمَ الْقِيَمَةِ

إِلَى سَبْعِ أَرْضِينَ ☆



* Muslims were thus required to be very scrupulous in the matter of other people's rights to land.

CHAPTER XXIV

MATTERS RELATING TO SERVICE

(*Ijārat*)

1. "My father invites thee that he may give thee remuneration for thy having watered for us" (28 : 25).
2. "The best of those that thou canst take into service is the strong one, the faithful one" (28 : 26).
3. "Allāh commands you to make over trusts to those worthy of them" (4 : 58).
4. "Place me in authority over the treasures of the land, for I am a good keeper, knowing well" (12 : 55).
5. "He who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection" (3 : 160).

The word *ijāra* (from *ajr* meaning *reward*) signifies *compensation for work done*, or *wages paid by one man to another for service rendered*. The two basic rules laid down in this connection, both in the Holy Qur'an and the Ḥadīth, are that the servant shall do his work faithfully and to the best of his ability, and that the master shall pay him fully for the service rendered (vv. 1, 2). The officials of the government are placed in the category of servants, however high their position may be. The trust spoken of in v. 3 relates to the authority placed in the hands of such servants, as explained by the Holy Prophet (B. 3 : 2). Authority to rule must be placed in the hands of those who are fit to rule (v. 4). Unfaithfulness is severely condemned (v. 5).

Even such a service as the tending of goats is considered honourable, the Holy Prophet himself doing this work in his earlier days (ḥ. 1), and his companions did not disdain the work of a porter (ḥ. 2). The faithful servant carrying out the orders of his master is ranked with those who give charity (ḥ. 3). As conditions of different kinds of service must necessarily be different, the broad rule is laid down that the master and the servant—as well as all those who make a contract—are bound by the conditions of the contract of service (ḥ. 4). A Muslim can take a non-Muslim into his service (ḥ. 5), and he can also enter into the service of a non-Muslim (ḥ. 6). A man who renders a service in connection with the teaching of the Holy Qur'an is entitled to remuneration, as is any other person engaged for any kind of service (ḥ. 7), even a commission-

agent (h. 8). The withholding of remuneration for service rendered is the gravest of sins (h. 9). Unpaid remuneration may be invested in some profitable business, and the servant is entitled to all profits accruing thus (h. 10). The greatest caution must be exercised in the choice of public servants (h. 11). Such servants are only entitled to the remuneration paid by the state and they cannot accept gifts from the public (h. 12). Misappropriation or dishonestly taking any part of the master's property is condemned in very strong terms (h. 13).

1 Abū Huraira reported,
The Prophet, peace and blessings
of Allāh be on him, said :

"Allāh did not raise a prophet but he pastured goats."

His companions said,
And thou ?

He said :

"Yes! I used to pasture them for the people of Makka for some carats."¹

(B. 37 : 2.)

١- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

قَالَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَعَى الْغَنَمَ

فَقَالَ أَصْحَابُهُ وَ أَنْتَ فَقَالَ نَعَمْ

كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطٍ لِأَهْلِ

مَكَّةَ ☆

2 Abū Mas'ūd said,
When the Messenger
of Allāh, peace and blessings
of Allāh be on him, com-
manded us to give in
charity, one of us went to
the market and carried a
load for which he got a

٢- عَنْ أَبِي مَسْعُودٍ قَالَ كَانَ

رَسُولُ اللَّهِ ﷺ إِذَا أَمَرَنَا بِالصَّدَقَةِ

انْطَلَقَ أَحَدُنَا إِلَى السُّوقِ فَيُحَامِلُ

¹ Qaraṭ is the same as carat, but its weight is said to be four grains, a carat being 3½ gr. It is in some parts a twenty-fourth, and in others a twentieth, part of a dīnār. The word ra'ā signifies both *he pastured the cattle* and *he ruled*. Looking after the welfare of animals is thus connected with devotion to the welfare of humanity.

mudd, and some of them are millionaires to-day.

(B. 24 : 10.)

فَيَصِيبُ الْمُدَّ وَ إِنَّ لِبَعْضِهِمُ الْيَوْمَ

لِمِائَةِ أَلْفٍ ☆

3 Abū Mūsā reported that the Prophet, ^{peace and blessings of Allah be on him.} said :

“The faithful treasurer who pays what he is ordered with a willing heart is one of those who give charity.” (B. 37 : 1.)

٣- عَنْ أَبِي مُوسَى قَالَ قَالَ النَّبِيُّ ﷺ

الْحَازِنُ الْأَمِينُ الَّذِي يُؤَدِّي مَا أُمِرَ

بِهِ طَيِّبَةٌ نَفْسُهُ أَحَدُ الْمُتَصَدِّقِينَ ☆

4 The Prophet, ^{peace and blessings of Allah be on him,} said :

“Muslims shall be bound by the conditions which they make.”² (B. 37 : 14.)

٤- قَالَ النَّبِيُّ ﷺ الْمُسْلِمُونَ عِنْدَ

شُرُوطِهِمْ ☆

5 ‘Ā’ishā said, The Messenger of Allāh, ^{peace and blessings of Allah be on him,} and Abū Bakr employed a man of the Banī Dīl as a guide, a clever man, and he followed the religion of the

٥- عَنْ عَائِشَةَ قَالَتْ اسْتَأْجَرَ

رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ رَجُلًا

مِّنْ بَنِي الدِّيلِ هَادِيًا خَرِيَّتًا وَهُوَ

² The direction contained in this *ḥadīth* is of a general nature and relates to all contracts, subject to the basic rule that no condition opposed to the law of Islam is valid. Bukhārī mentions this *ḥadīth* in the book entitled “Services” to show that the relation between master and servant is a contract in reality.

unbelieving Quraish, so they made over to him their riding camels and told him to come to them with their riding camels at the cave of Thaur after three nights, on the morning following the third night.³ (B. 37 : 4.)

عَلَى دِينَ كُفَّارٍ قُرَيْشٍ فَدَفَعَا
إِلَيْهِ رَا حِلَّتَيْهِمَا وَوَاعَدَاهُ غَارَ
ثَوْرٍ بَعْدَ ثَلَاثِ لَيَالٍ بِرَا حِلَّتَيْهِمَا
صَبَحَ ثَلَاثَ ☆

6 Khabbāb said, I was a blacksmith in the days of ignorance, and I had a debt due from 'Āṣ ibn Wā'il. So I came to him demanding it. He said, I will not give it to thee until thou deniest Muḥammad. I said, I will not deny even if Allāh cause thee to die and thou art then raised to life.

٦- عَنْ خَبَّابٍ قَالَ كُنْتُ قَيْنًا
فِي الْجَاهِلِيَّةِ وَكَانَ لِي عَلَى الْعَاصِ
ابْنِ وَائِلٍ دَيْنٌ فَاتَيْنَهُ أَتَقَاضَاهُ
قَالَ لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ
وَصَلَّى اللَّهُ فَقُلْتُ لَا أَكْفُرُ حَتَّى يُمِيتَكَ
اللَّهُ ثُمَّ تَبْعَثَ ☆

(B. 34 : 29.)

³ The ḥadīth relates to the Holy Prophet's flight to Madīna, and shows, along with ḥ. 7, that either of the contracting parties in the relation of master and servant may be a non-Muslim.

7 Ibn 'Abbās said, reporting on the authority of the Prophet, peace and blessings of Allah be on him, :

“The most worthy of things for which you take a remuneration is the Book of Allāh.”⁴

۷- قَالَ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ

أَحَقُّ مَا أَخَذْتُمْ عَلَيْهِ أَجْرًا كِتَابُ

اللَّهِ

And Ibn Sirīn said . . . :

People paid remuneration for computing by conjecture the quantity of fruit. (B. 37 : 16.)

وَقَالَ ابْنُ سِيرِينَ

كَانُوا يُعْطُونَ عَلَى الْخَرْصِ ☆

8 Ibn Sirīn saw no harm in the remuneration of the commission agent.

And Ibn 'Abbās said, There is no harm that one should say,

Sell this cloth for me and what thou obtainest over such and such an amount, it shall be for thee.

(B. 37 : 14.)

۸- لَمْ يَرِ ابْنُ سِيرِينَ . . . بِأَجْرِ

السَّمَسَارِ بَأْسًا وَقَالَ ابْنُ عَبَّاسٍ

لَا بَأْسَ أَنْ يَقُولَ بَعْ هَذَا الثَّوْبِ

فَمَا زَادَ عَلَى كَذَا وَكَذَا فَهُوَ لَكَ ☆

9 Abū Huraira reported, The Prophet, peace and blessings of Allah be on him, said :

۹- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

⁴ Service rendered, of whatever kind it might be, brought a remuneration, and it made no difference that the service was rendered in connection with the Book of Allāh. For instance, a person who taught the Holy Qur'ān was entitled to remuneration : so was a person who wrote the Holy Qur'ān or did any other service in relation to the Holy Book.

"Allāh says, There are three persons whose adversary in dispute I shall be on the day of resurrection: a person who makes a promise in My name then acts unfaithfully, and a person who sells a free person then devours his price, and a person who employs a servant and receives fully the labour due from him then he does not pay his remuneration.

(B. 34 : 106.)

10[†] Ibn 'Umar said,
I heard the Messenger of Allāh, peace and blessings
of Allāh be on him, say :

" And the third man said, I employed labourers and I paid them their remuneration with the exception of one man—he left his due and went away. So I invested his remuneration in a profitable business until it

قَالَ قَالَ اللَّهُ ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ
الْقِيَمَةِ رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ
وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ
وَرَجُلٌ اسْتَجَرَ آجِيرًا فَاسْتَوْفَى
مِنْهُ وَلَمْ يُعْطِ أَجْرَهُ ☆

١٠- عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ
وَقَالَ الثَّلَاثُ اللَّهُمَّ إِنِّي اسْتَجَرْتُ
أَجْرَاءَ فَأَعْطَيْتُهُمْ أَجْرَهُمْ غَيْرَ
رَجُلٍ وَاحِدٍ تَرَكَ الَّذِي لَهُ وَذَهَبَ
فَثَمَرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ

became abundant wealth.”⁵

(B. 37 : 12.)

11 Abū Mūsā said,
I went to the
Prophet, peace and blessings
of Allah be on him, and
with me were two men
from among the *Ash'arīs*.
I said, I did not know that
they wanted to be taken
into service. He said :
“We do not or shall not
appoint a man who desires
to be so appointed.”⁶

(B. 37 : 1.)

12 Abū Ḥumaid said,
The Prophet, peace and
blessings
of Allah be
on him, appointed from
among the *Azd*, a man,
called Ibn al-Utbiyya, for
the collection of *zakāt*.
When he came, he said,
This is for you and this
was given to me as a gift.
He (the Prophet) said :

الْأَمْوَالُ ☆

١١- عَنْ أَبِي مُوسَى قَالَ أَقْبَلْتُ

إِلَى النَّبِيِّ ﷺ وَمَعِيَ رَجُلَانِ مِنَ

الْأَشْعَرِيِّينَ فَقُلْتُ مَا عَلِمْتُ أَنَّهُمَا

يَطْلُبَانِ الْعَمَلَ فَقَالَ لَنْ أَوْ لَا

نَسْتَعْمَلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ ☆

١٢- عَنْ أَبِي حُمَيْدٍ قَالَ اسْتَعْمَلَ

النَّبِيُّ ﷺ رَجُلًا مِنَ الْأَزْدِ يُقَالُ

لَهُ ابْنُ الْأُتْبِيَّةِ عَلَى الصَّدَقَةِ فَلَمَّا

قَدِمَ قَالَ هَذَا لَكُمْ وَهَذَا أُهْدِيَ

⁵ This is part of a long *ḥadīth*, according to which three men were overtaken with a severe affliction from which God delivered them because of some good which each had done. The good in this case was that the man did not allow the due of a labourer to lie idle, and made over to him immense wealth instead of the paltry remuneration which he demanded.

⁶ This simply shows that the Holy Prophet made the best selection from among those whom he deemed to be fit for service, and would not take a man simply because he approached him while another did not. As v. 4 shows, it is not forbidden to ask for a certain service.

"He should have sat down in the house of his father or the house of his mother, then he should see whether a gift is given to him or not." ⁷ (B. 51 : 17.)

لِي قَالَ فَهَلَّا جَلَسَ فِي بَيْتِ أَبِيهِ
أَوْ بَيْتِ أُمِّهِ فَيَنْظُرُ يُهْدَى لَهُ
أَمْ لَا ☆

13 Abū Huraira said, The Prophet, ^{peace and blessings of Allāh be on him,} stood up among us, and he spoke about dishonesty and he spoke of its enormity and spoke of the enormity of its commitment.

He said :

"I should not see any one of you on the day of resurrection, there being on his neck a goat bleating, there being on his neck a horse neighing, so he should cry out, O Messenger of Allāh ! come to my succour ; and I would say, I do not control aught for thee, I delivered the message to thee."⁸

(B. 56 : 189.)

١٣- عَنْ أَبِي هُرَيْرَةَ قَالَ قَامَ فِينَا
النَّبِيُّ ﷺ فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ
وَعَظَّمَ أَمْرَهُ قَالَ لَا أُفِينَنَّ أَحَدَكُمْ
يَوْمَ الْقِيَمَةِ عَلَى رَقَبَتِهِ شَاةٌ هَا
ثَغَاءٌ عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمَحَمَةٌ
يَقُولُ يَا رَسُولَ اللَّهِ اغْنِنِي فَأَقُولُ
لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ ☆

⁷ A public servant cannot take anything as a gift. He is entitled only to his wages.

⁸ The mention of a horse is followed in the ḥadīth by the mention of a camel and that of gold and silver and billets in similar words. The condition described here relates to the resurrection, and hence it speaks of spiritual experience in physical terms, the significance being that every dishonesty, great or small, shall ultimately be brought to light and punished.

CHAPTER XXV

DEBTS AND MORTGAGE

1. "When you deal with each other in contracting a debt for a fixed time, write it down and let him who owes the debt dictate " (2 : 282).

2. "And if you are upon a journey and you do not find a scribe, then a security may be taken into possession " (2 : 283).

3. "Allāh has allowed trading and forbidden usury " (2 : 275).

4. "And if the debtor is in straitness, then let there be postponement until he is in ease ; and if you remit it as alms it is better for you, if you knew " (2 : 280).

Lending and borrowing are a necessary condition in human transactions, and the rules relating to them are laid down in the Holy Qur'ān. Every such transaction should be written down, and the writing should be dictated by the person who owes the debt (v. 1). This latter direction guards against injustice being done to the debtor. Mortgaging of property is also allowed (v. 2), but the apparent condition of being on a journey or there being no scribe is simply a statement of the difficulties under which it becomes a necessity. The carrying on of a trade and drawing profit therefrom is placed on a different footing from lending money on interest, the first being the fruit of labour while the latter leads to ease and inordinate love of wealth (v. 3). A debtor in straitened circumstances must be dealt with leniently, and if he is unable to pay, the debt should be remitted (v. 4).

Contracting debts was discouraged, and in his prayers the Holy Prophet sought refuge from being in debt as well as sin (h. 1). When a bier was brought to him and he was told that the dead one had died in debt and had left nothing for payment thereof, he refused to conduct the service personally until someone undertook the payment of his debt (h. 2). Contracting a debt when a man did not intend to pay it is denounced (h. 3), and the Holy Prophet's anxiety to pay his debts is shown in h. 4. Granting respite to a debtor and the remission of debt when the debtor is in straitened circumstances is recommended (H. xxii : 5). Payment in excess of the actual sum which a person owes is not interest ; on the other hand, it is considered goodness (h. 5). Deferring payment by one who

has the means is condemned as unjust (h. 6), and may even be punished (h. 7). The Muslim state is required to pay the debts of those who contract debts due to need; it must even maintain uncared-for families (h. 8). Mortgaging of property as security for payment of debt is allowed, and the mortgagee is allowed to derive benefit from it (hh. 9, 10). The case of insolvency is dealt with in hh. 11, 12. Usury, even interest, is forbidden, but it is prophesied that a time would come when people generally would be involved in it (hh. 13-15).

1 'Ā'isha said,
The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} used to pray, while saying prayers, and to say :

“O Allāh ! I seek refuge in Thee from sin and from being in debt.”

Someone asked him,
How often dost thou, O Messenger of Allāh ! seek refuge from being in debt.
He said :

“When a man is in debt he speaks and tells lies, and he promises and breaks the promise.” (B. 43 : 10.)

2 Salama reported,
A bier was brought to the Prophet, ^{peace and blessings of Allāh be on him,} that he may say funeral

١- عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ وَيَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَائِثَةِ وَالْمَغْرَمِ فَقَالَ لَهُ قَائِلٌ مَا أَكْثَرَ مَا تَسْتَعِيدُ يَا رَسُولَ اللَّهِ مِنَ الْمَغْرَمِ قَالَ إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَاخْلَفَ ☆

٢- عَنْ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ أَتَى بِجَنَازَةٍ لِيُصَلِّيَ عَلَيْهَا فَقَالَ

prayers over it. He said :
 " Was he in debt ? " They
 said, No. So he said pray-
 ers over it. Another bier
 was brought to him and he
 said : " Was he in debt ? "
 They said, Yes. He said :
 " Say prayers over your
 companion." Abū Qatāda
 said, I will pay his debt,
 O Messenger of Allāh ! So
 he said funeral prayers
 over it.¹ (B. 39 : 3.)

هَلْ عَلَيْهِ مِنْ دَيْنٍ قَالُوا لَا فَصَلَّى
 عَلَيْهِ ثُمَّ أَتَى بِجَنَازَةٍ أُخْرَى
 فَقَالَ هَلْ عَلَيْهِ مِنْ دَيْنٍ قَالُوا نَعَمْ
 قَالَ صَلُّوا عَلَيَّ صَاحِبُكُمْ
 قَالَ أَبُو قَتَادَةَ عَلَى دَيْنِهِ يَا
 رَسُولَ اللَّهِ فَصَلَّى عَلَيْهِ ☆

3 Abū Huraira reported,
 The Prophet, peace and blessings
of Allāh be on him, said :

" Whoever contracts a
 debt intending to repay
 it, Allāh will pay it on
 his behalf,² and whoever

٣- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
 ﷺ قَالَ مَنْ أَخَذَ أَمْوَالَ النَّاسِ
 يُرِيدُ آدَاءَهَا آدَى اللَّهُ عَنْهُ وَمَنْ

¹ The Holy Prophet did not forbid the saying of funeral prayers over the bier of a person who was in debt. By refusing to say prayers himself, he wanted only to discourage the habit of contracting debts when one had not the means to pay. According to another version of the same *ḥadīth* (B. 38 : 3), the Holy Prophet said funeral prayers over a person who was in debt but who had left property from which the debt could be paid. As shown further on (p. 8), the Holy Prophet himself undertook the payment of the debts of those who died in debt, later on when the state treasury had the means to pay them.

² The significance is that Allāh grants him the means to pay it.

contracts a debt intending to waste it, Allāh will bring him to ruin.” (B. 43 : 2.)

4 Abū Dharr said,
I was with the Prophet,
peace and blessings
of Allāh be on him. When he saw
(the mount) Uḥud, he said :

“I do not like that this (mountain) should be turned into gold for me, then there should remain with me one dinār out of it beyond three days, except a dinār which I should keep for payment of a debt.”

Then he said :

“The wealthier are the poorer except he who gives away wealth thus and thus, and they are very few.”^a
(B. 43 : 3.)

5 Jābir said,
I came to the Prophet,
peace and blessings
of Allāh be on him, while he was
in the mosque ; so he said :

أَخَذَ يُرِيدُ اتِّلَافَهَا أَتَلَفَهُ اللَّهُ ☆

٤- عَنْ أَبِي ذَرٍّ قَالَ كُنْتُ مَعَ النَّبِيِّ ﷺ فَلَمَّا أَبْصَرَ يَعْني أَحَدًا

قَالَ مَا أَحَبُّ أَنَّهُ يُحوَّلَ لِي ذَهَبًا يَمْكُتُ عِنْدِي مِنْهُ دِينَارٌ فَوْقَ ثَلَاثِ دِينَارًا أُرْصِدُهُ لِدَيْنٍ ثُمَّ

قَالَ إِنَّ الْأَكْثَرِينَ هُمُ الْأَقْلَوْنَ إِلَّا مَنْ قَالَ بِالْمَالِ هَكَذَا وَهَكَذَا ☆

٥- عَنْ جَابِرٍ قَالَ أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ فِي الْمَسْجِدِ... فَقَالَ

^a To get more and more wealth becomes a passion with wealthy people, and this passion deprives them of the noblest human sentiments. Hence they are said to be the poorer. The narrator, while saying *thus and thus*, moved his hands right and left, to show that wealth must be given away liberally if one has the good fortune to possess it.

"Say two rak'as of prayer." And he owed me a debt; so he paid it to me and gave me more (than was due).⁴ (B. 43 : 7.)

صَلَّ رَكَعَتَيْنِ وَكَانَ لِي عَلَيْهِ
دَيْنٌ فَقَضَانِي وَزَادَنِي ☆

6 Abū Huraira said, The Messenger of Allāh, ^{peace and blessings} of Allāh be on him, said: "Delaying the payment of debt by a well-to-do person is injustice."

٦- عَنْ أَبِي هُرَيْرَةَ يَقُولُ قَالَ
رَسُولُ اللَّهِ ﷺ مَطْلُ الْغَنِيِّ ظُلْمٌ ☆

7 The Prophet, ^{peace and blessings} of Allāh be on him, is reported to have said:

"Deferring payment by one who has the means to pay legalizes his punishment and his honour."⁵

(B. 43 : 13.)

٧- وَ يَذْكُرُ عَنِ النَّبِيِّ ﷺ لِي
الْوَاجِدِ يَحِلُّ عِقَابُهُ وَ عِرْضُهُ ☆

8 Abū Huraira reported, The Prophet, ^{peace and blessings} of Allāh be on him, said:

"Whoever leaves property, it is for his heirs; and whoever leaves a burden, it shall be our charge."⁶ (B. 43 : 11.)

٨- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
ﷺ قَالَ مَنْ تَرَكَ مَا لَا فَلَورَثُهُ
وَمَنْ تَرَكَ كَلًّا فَالْيَنَا ☆

⁴ Thus, if the debtor of his own free will gives more than what is due, it is not usury or interest.

⁵ The legalization of 'irdz (honour) is the using of harsh words, and that of 'uqūba (punishment) is imprisonment (B. 43 : 13). Thus it is only the rich man who can be sent to prison for refusing to pay his debt; regarding the man in straitened circumstances, the law of Islām is that recommended in H. xxii : 5—the debt should be remitted.

⁶ Kall (burden) includes both a family to maintain and debts to be paid. is thus the Muslim state that is required to undertake both the maintenance uncared-for families and the payment of unpaid debts.

9 'A'isha said,
The Prophet, ^{peace and blessings}
^{of Allah be on him,} bought food from a
Jew for payment to be
made at an appointed time,
and he mortgaged for it a
coat of mail made of iron.

(B. 43 : 1.)

۹- عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ
اشْتَرَى طَعَامًا مِنْ يَهُودِيٍّ إِلَى
أَجَلٍ وَرَهْنَهُ دَرْعًا مِنْ حَدِيدٍ ☆

10 Abū Huraira said,
The Messenger of
Allāh, ^{peace and blessings}
^{of Allah be on him,} said :

"The mortgaged animal
may be used for riding,
when it is mortgaged, on
account of what is spent
on it, and the milk of a
milch animal may be drunk
when it is mortgaged, and
the expenditure shall be
borne by him who rides
(the animal) and drinks
(the milk)."⁷

(B. 48 : 4.)

۱۰- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ الرَّهْنُ يُرَكَبُ
بِنَفَقَتِهِ إِذَا كَانَ مَرَهُونًا وَلَبَنُ
الدَّرِّ يُشْرَبُ بِنَفَقَتِهِ إِذَا كَانَ
مَرَهُونًا وَعَلَى الَّذِي يَرْكَبُ وَ
يَشْرَبُ النِّفَقَةَ ☆

⁷ Hh. 9 and 10 show that the law relating to mortgage as laid down in the Holy Qur'an (v. 2) is not limited to cases when one is journeying or when there is no scribe. The law is a general one, the only limitation being that the property mortgaged shall be in the possession of the mortgagee. This ḥadīth shows that when a person has to spend money on the thing mortgaged, he is entitled to derive benefit from it. Hence a house or land can be mortgaged subject to the condition that the possession shall be made over to the mortgagee who is entitled to live in the house or let it on hire, if he carries out the repairs, and to till the land and have the produce of it if he spends on it.

11 Abū Huraira said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said :

“Whoever finds his property itself with a man who has become insolvent, he has a greater right to it than others.” (B. 43 : 14.)

12 Sa'id ibn al-Musayyib said,

‘Uthmān decided that whoever takes his due before a man becomes insolvent, it is his, and whoever recognises his property itself with an insolvent has a greater right to it.*

(B. 43 : 14.)

13 ‘Ā'isha said,
When the verses of
the chapter *al-Baqara*, relating to usury, were revealed, the Prophet,
peace and blessings
of Allāh be on him, went forth to

١١- عَنْ أَبِي هُرَيْرَةَ يَقُولُ

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَدْرَكَ مَالَهُ

بَعِيْنَهُ عِنْدَ رَجُلٍ أَوْ إِنْسَانٍ قَدْ

أَفْلَسَ فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ ☆

١٢- قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ قَضَى

عُثْمَانُ مَنْ أَقْضَى مِنْ حَقِّهِ قَبْلَ أَنْ

يُفْلَسَ فَهُوَ لَهُ وَمَنْ عَرَفَ

مَتَاعَهُ بَعِيْنَهُ فَهُوَ أَحَقُّ بِهِ ☆

١٣- عَنْ عَائِشَةَ قَالَتْ لَمَّا أُنْزِلَتْ

الْآيَاتُ مِنْ سُورَةِ الْبَقَرَةِ

فِي الرِّبَا نَخَرَجَ النَّبِيُّ ﷺ إِلَى

* The rules laid down in ḥḥ. 11, 12 are subject to the condition that there is no collusion.

the mosque and recited them to the people, then he forbade trading in intoxicating liquors.*

(B. 8 : 73.)

الْمَسْجِدِ فَقَرَأَهُنَّ عَلَى النَّاسِ
ثُمَّ حَرَّمَ تِجَارَةَ الْخَمْرِ ☆

14 Jābir reported, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} cursed the usurer and the man who pays usury and the writer of the transaction and the two witnesses thereof and he said :

"They are alike." ¹⁰

(M-Msh. 12 : 4.)

١٤- عَنْ جَابِرٍ قَالَ لَعَنَ
رَسُولُ اللَّهِ ﷺ أَكِلَ الرِّبَا وَ
مُوكَلَّهُ وَكَاتِبَهُ وَشَاهِدِيهِ وَ
قَالَ هُمْ سَوَاءٌ ☆

15 Abū Huraira reported, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} said :

"A time will come over people when not a single person will remain who does not swallow down

١٥- عَنْ أَبِي هُرَيْرَةَ عَنْ
رَسُولِ اللَّهِ ﷺ قَالَ لَيَأْتِيَنَّ عَلَى
النَّاسِ زَمَانٌ لَا يَبْقَى أَحَدٌ إِلَّا

* Parts of the verses referred to here are quoted in the heading of this chapter (vv. 3, 4). In v. 3, it is stated that Allāh has allowed trade and forbidden usury, but as intoxicants were prohibited to Muslims, the Holy Prophet made it clear, when reciting this verse, that trade in intoxicants was also prohibited.

¹⁰ The Arabic word which is here translated as *usury* is *ribā* (an excess or addition), and means an addition over and above the principal sum that is lent (LL), and thus includes both usury and interest. The Holy Qur'an compares the devourers of usury to those whom the Devil has prostrated by his touch (2 : 275),

usury, and if one does not swallow it, its vapour will overtake him." ¹¹

(AD-M_{sh}. 12 : 4.)

أَكَلُ الرِّبَا فَإِنْ لَمْ يَأْكُلْهُ أَصَابَهُ
مِنْ بُخَارِهِ ☆



indicating that usury leads to selfishness of the worst type. Islām aims at a co-operative system of trade and banking, so that the capitalist should share the profit as well as the loss of the borrower. The underlying idea in the prohibition of interest on money is that labour is a higher asset than money.

The *ḥadīth* quoted here condemns the payer of the usury and the scribe and the witnesses along with the usurer, because they abet the crime.

" This is a prophecy relating to the present time. Material civilization has at its culmination brought about a state of things when no transaction can be carried on without payment of interest.

CHAPTER XXVI

GIFTS

(*Hiba and Waqf*)

1. " As for him who gives (gifts) and guards against evil and accepts the best, We will facilitate for him the easy end " (92 : 5).
2. " Woe to the praying ones, who are unmindful of their prayers, who do good to be seen, and withhold small gifts " (107 : 4-7).

Hiba is the giving of a gift whether it is given to one who is in need or to a well-to-do person, and thus it differs from *sadaqa* which is meant only for the needy though they may be one's relatives. The giving of gifts (including charity) is praised (v. 1), while the withholding of small gifts is denounced as against the spirit of Islām (v. 2). Stress is laid on developing the spirit of brotherhood by the giving of gifts, great or small as one can find (h. 1, 2). Even a poor man may give a gift out of the charity he has received (h. 3). Compensation for a gift received is recommended (h. 4). The giving of a gift to one child would be an injustice to other children, and it is therefore not allowed (h. 5). A husband can give a gift to his wife and *vice-versa* (h. 6). A wife may give gifts out of the property she has received from her husband (h. 7). A joint gift may be given to more persons than one (h. 8), and a gift may be given out of joint property (h. 9). A gift may be given to, and received from, a non-Muslim (h. 10, 11). It is forbidden to take back what has once been given as a gift (h. 12). A gift for life is recognised subject to certain conditions (h. 13). Property may be dedicated as *waqf*, becoming thus inalienable, or as *waqf 'ala-l-aulād* (h. 14). One who receives a gift or any other good from another must give expression to thanks (h. 15).

1 Abū Huraira reported,
The Prophet, peace and blessings
of Allah be on him, said :

١- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

" O Muslim women !
Let not a neighbour despise

قَالَ يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَحْقِرَنَّ

for her neighbour (a gift), even though it be the trotters of a goat."

(B. 51 : 1.)

جَارَةٌ لِّجَارَتِهَا وَلَوْ فَرَسَيْنِ شَاةٍ ☆

2 'Ā'isha reported,

The Prophet, peace and blessings of Allāh be on him, said :

"Give gifts to one another, for gifts take away rancour."

(Tr-Msh. 12 : 17.)

٢- عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ

قَالَ تَهَادَوْا فَإِنَّ الْهَدِيَّةَ تُذْهِبُ

الضَّغَائِنَ ☆

3 Anas said,

Meat was brought to the Messenger of Allāh, peace and blessings of Allāh be on him, and it was said that it was given to Barīra as a charity. He said :

"For her it is a charity, and for us it is a gift."¹

(B. 51 : 7.)

٣- عَنْ أَنَسٍ قَالَ أَتَى النَّبِيَّ ﷺ

بَلَحْمٍ فَقَبِلَ تُصَدِّقَ عَلَى بَرِيرَةَ

قَالَ هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ ☆

4 'Ā'isha said,

The Messenger of Allāh, peace and blessings of Allāh be on him, used to accept a gift and to give a compensation for it.²

(B. 51 : 11.)

٤- عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ

ﷺ يَقْبَلُ الْهَدِيَّةَ وَيُثِيبُ عَلَيْهَا ☆

¹ Barīra was a freed slave-girl. She sent a gift to the Holy Prophet out of the charity she had received, and the Holy Prophet accepted it.

² It shows that the Holy Prophet taught the exchanging of gifts.

5 Nu'mān said,
My father gave me a gift. 'Amra bint Rawāḥa said, I do not agree until thou make the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} a witness. So he came to the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} and said: I gave a gift to my son from 'Amra bint Rawāḥa, and she has bidden me to make thee a witness, O Messenger of Allāh!

He said, "Hast thou given all thy sons the like of it"? He said, No. He said: "Be careful of your duty to Allāh and keep to justice between your children." So he returned and took back his gift.³ (B. 51 : 13.)

عَنِ الثَّعْمَانِ يَقُولُ أَعْطَانِي
أَبِي عَطِيَّةٌ فَقَالَتْ عَمْرَةُ بِنْتُ
رَوَاحَةَ لَا أَرْضِي حَتَّى تُشْهَدَ
رَسُولَ اللَّهِ ﷺ فَأَتَى رَسُولَ اللَّهِ ﷺ
فَقَالَ إِنِّي أَعْطَيْتُ ابْنِي مِنْ عَمْرَةَ
بِنْتُ رَوَاحَةَ عَطِيَّةً فَأَمَرْتَنِي أَنْ
أُشْهَدَكَ يَا رَسُولَ اللَّهِ قَالَ أَعْطَيْتَ
سَائِرَ وَلَدِكَ مِثْلَ هَذَا قَالَ لَا
قَالَ فَاتَّقُوا اللَّهَ وَاعْدِلُوا بَيْنَ
أَوْلَادِكُمْ فَرَجَعَ فَرَدَّ عَطِيَّتَهُ ☆

³ Bukhārī relates this ḥadīth to show that having a witness when making a gift was a good practice. 'Amra was the mother, and it was her son who received the gift. The Prophet disallowed this gift, making it clear that all children should be treated alike.

6 Ibrāhīm said,
The giving of a gift by
a man to his wife and by
the wife to her husband is
lawful.

And ‘Umar ibn ‘Abd al-
‘Azīz said, They cannot
take back (the gifts).

(B. 51 : 14.)

٦- هِبَةُ الرَّجُلِ لِمَرْأَتِهِ وَالْمَرْأَةِ
لِرَوْجِهَا قَالَ إِبْرَاهِيمُ جَائِزَةٌ وَ
قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ لَا
يَرْجِعَانِ ☆

7 Asmā' said,
I said, O Messenger of
Allāh ! I have no property
except what Zubair⁴ gave
to me ; can I give (it) as
charity ?

He said :

“Do thou give charity
(out of it) and do not
withhold it, lest it be with-
held from thee.”

(B. 51 : 15.)

٧- عَنْ أَسْمَاءَ قَالَتْ قُلْتُ
يَا رَسُولَ اللَّهِ مَالِي مَالٌ إِلَّا مَا
أَدْخَلَ عَلَى الرَّبِيرِ فَأَتَصَدَّقُ قَالَ
تَصَدَّقِي وَلَا تُوعِي فُيُوعِي عَلَيْكِ ☆

8 Asmā' said to Qāsim ibn
Muḥammad and Ibn Abi
‘Atīq,

I inherited (some pro-
perty) in Ghāba from

٨- قَالَتْ أَسْمَاءُ لِلْقَاسِمِ بْنِ مُحَمَّدٍ
وَإِبْنِ أَبِي عَتِيقٍ وَرِثْتُ عَنْ

⁴ Asmā' was Zubair's wife.

my sister 'Ā'isha, and Mu'āwiya offered me a hundred thousand for it; this is now for you both.⁵
(B. 51 : 22.)

9 The Prophet, ^{peace and blessings of Allah be on him,} and his companions gave as a gift to Hawāzin what they had gained from them in war and it was undivided.⁶

(B. 51 : 23.)

10 Abū Humaid said, The king of Aila sent a gift to the Prophet, ^{peace and blessings of Allah be on him,} a white mare, and he gave him to wear an over-garment.⁷
(B. 24 : 54.)

11 Asmā' said, My mother came to me in the time of the Messenger of Allāh, ^{peace and blessings of Allah be on him,} and she was an idolatress. So I asked the Messenger of

أُخْتِي عَائِشَةَ بِالْعَابَةِ وَقَدْ أَعْطَانِي
بِهِ مُعَاوِيَةُ مِائَةَ أَلْفٍ فَهُوَ لَكُمَا ☆

٩- قَدْ وَهَبَ النَّبِيُّ ﷺ وَأَصْحَابُهُ
لِهَوَازِنَ مَا غَنِمُوا مِنْهُمْ وَ
هُوَ غَيْرُ مَقْسُومٍ ☆

١٠- عَنْ أَبِي حُمَيْدٍ وَأَهْدَى
مَلِكُ أَيْلَةَ لِلنَّبِيِّ ﷺ بَغْلَةً
بَيْضَاءَ وَكَسَاهُ بَرْدًا ☆

١١- عَنْ أَسْمَاءَ قَالَتْ قَدِمَتْ عَلَيَّ
أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ
رَسُولِ اللَّهِ ﷺ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ

⁵ This is the case of a gift to two (or more) persons jointly.

⁶ A gift may thus be given out of one's share in undivided property.

⁷ This was a gift from a non-Muslim.

Allāh, ^{peace and blessings of Allāh be on him.} I said, She is not inclined (to Islām), may I do good to her? He said, "Yes; do good to thy mother."⁸
(B. 51 : 29.)

12 Ibn 'Abbās said, ^{peace and blessings of Allāh be on him,} The Prophet, said :

"The man who takes back what he has gifted is like one who returns to his vomit." (B. 51 : 30.)

13 Jābir said, ^{peace and blessings of Allāh be on him,} The Prophet, decided in the matter of 'umrā that it is for him to whom it has been gifted.⁹ (B. 51 : 32.)

مَنْ لَّيَّسَ قُلْتُ وَهِيَ رَاغِبَةٌ أَفَاصِلُ
أُمِّي قَالَ نَعَمْ صَلَّى أُمِّكَ ☆

١٢- عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ
النَّبِيُّ ﷺ أَلْعَائِدُ فِي هَبْتَهُ كَالْعَائِدِ
فِي قَيْئِهِ ☆

١٣- عَنْ جَابِرٍ قَالَ قَضَى النَّبِيُّ ﷺ
بِالْعُمْرَى أَنَّهَا لِمَنْ وَهَبَتْ لَهُ ☆

⁸ This was the case of a gift being given to a non-Muslim.

⁹ 'Umrā (from 'amara, he lived) was a pre-Islamic transaction, a man's assigning to another a house for the life of the latter, so that when he died the property reverted to the heirs of the assignor.

A similar transaction was *ruqba* (from *raqaba*, he waited), by which a man assigned to another a house on condition that if the assignor died first, the house became the property of the assignee, and if the assignee died first, the house reverted to the assignor, as if each waited for the death of the other. *Bukhārī* does not speak of *ruqba* which, according to the best opinion, is not allowed in Islām. With regard to 'umrā, it is agreed that when it is expressly stated that the property shall pass to the heirs of the assignee or when no condition is laid down, it shall be a gift in all respects and shall not revert to the assignor; but when an express condition is laid down that on the death of the assignee it shall revert to the assignor or his heirs, there are two opinions; firstly, that the transaction shall take effect in accordance with the condition laid down, as if it were a loan; and secondly, that it shall be looked upon as a gift, the condition being dealt with as illegal and unenforceable.

14 Ibn 'Umar reported, 'Umar ibn al-Khattāb got land in Khaibar; so he came to the Prophet, ^{peace and blessings of Allāh be on him,} to consult him about it. He said, O Messenger of Allāh! I have got land in Khaibar than which I have never obtained more valuable property; what dost thou advise about it? He said: "If thou likest, make the property ~~itself~~ to remain inalienable, and give (the profit from) it in charity." So 'Umar made it a charity on the condition that it shall not be sold, nor given away as a gift, nor inherited, and made it a 'charity among the needy and the relatives and to set free slaves and in the way of Allāh and for the travellers and to entertain guests, there being no blame on him who managed it if he

١٤- عَنْ ابْنِ عُمَرَ أَنَّ عُمَرَ ابْنَ
الْخَطَّابِ أَصَابَ أَرْضًا بِخَيْبَرَ
فَأَتَى النَّبِيَّ ﷺ يَسْتَأْمِرُهُ فِيهَا فَقَالَ
يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ أَرْضًا
بِخَيْبَرَ لَمْ أُصِبْ مَالًا قَطُّ أَنْفَسَ
عِنْدِي مِنْهُ فَمَا تَأْمُرُ بِهِ قَالَ إِنْ
شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ
بِهَا قَانَ فَتَصَدَّقَ بِهَا عُمَرُ أَنَّهُ لَا
بَيْعُ وَلَا يُوهَبُ وَلَا يُورَثُ وَ
تَصَدَّقَ بِهَا فِي الْفُقَرَاءِ وَفِي الْقُرْبَى
وَفِي الرِّقَابِ وَفِي سَبِيلِ اللَّهِ وَ
ابْنِ السَّبِيلِ وَالضَّيْفِ لَا جُنَاحَ

ate out of it and made (others) eat, not accumulating wealth thereby.¹⁰

(B. 54 : 19.)

15 Usāma said, The Messenger of Allāh, ^{peace and blessings} of Allāh be on him, said :

“To whomsoever good is done and he says to the doer of it, May Allāh reward thee, he has done his utmost in praising.”¹¹

(Tr-Msh. 12 : 17.)

عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا
بِالْمَعْرُوفِ وَيُطْعِمَ غَيْرَ مُتَمَوِّلٍ ☆

٥١- عَنْ أُسَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ

ﷺ مَنْ صَنَعَ إِلَيْهِ مَعْرُوفٌ

فَقَالَ لِفَاعِلِهِ جَزَاكَ اللَّهُ خَيْرًا

فَقَدْ أَبْلَغَ فِي الثَّنَاءِ ☆

¹⁰ The case cited in this *ḥadīth* is known as *waqf* (from *waqafa*, he stood still or stopped). The property, generally immovable, is in this case not allowed to be sold or otherwise disposed of, only the profits accruing therefrom are dedicated to charitable purposes. But as in this case the relatives are included among those who share in the profits though they may not be needy, it has become the basis for what is more particularly known as *waqf 'ala-l-aulād*, i.e., a *waqf* for the benefit of a man's children. The property is made inalienable and cannot be divided among the heirs, and the profits from it are spent for the benefit of the children, though a part must necessarily be for charitable objects.

¹¹ *Jazāka-llāh* (may Allāh reward thee) is the best form of thanking a man for any benefit or gift received from him. It is both an expression of thankfulness to him and a prayer for him, and it is the common form in which a Muslim thanks another.

CHAPTER XXVII

WILLS AND INHERITANCE

1. "Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty incumbent upon the righteous" (2: 180).

2. "O you who believe! Call to witness between you, when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you" (5: 106).

3. "Allāh enjoins you concerning your children: the male shall have the equal of the portion of two females; if there are more than two females, they shall have two-thirds of what he has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child; but if he has no child and only his two parents inherit from him, then his mother shall have the third; but if he has others, his mother shall have the sixth after the payment of any bequest he may have bequeathed or a debt.....And you shall have half of what your wives leave if they have no child; but if they have a child, you shall have the fourth of what they leave after payment of any bequest they may have bequeathed or a debt; and they shall have the fourth of what you leave if you have no child; but if you have a child, they shall have the eighth of what you leave after payment of any bequest you may have bequeathed or a debt; and if a man or a woman having no children leaves inheritance, and he (or she) has a brother or a sister, each of them two shall have the sixth; but if they are more than that, they shall be sharers in the third, after payment of any bequest that may have been bequeathed or a debt that does not harm others" (4: 11, 12).

Every man who owns property is required to make a will (*waṣiyya*) (v. 1; ḥ. 1) which should be properly witnessed (v. 2). The will was ordained especially for charitable purposes and limited to one-third of the property (ḥ. 2), the heirs receiving specified portions (v. 3; ḥ. 9), no will being allowed in

their favour (ḥ. 3). Giving away property to needy relatives is a charitable object (ḥ. 4).

If there is a debt due from the testator for which his property is responsible, the debt shall be paid before the execution of the will (ḥ. 5). Muslims were not allowed to inherit from non-Muslims and *vice-versa*, the two being then at war with each other (ḥ. 6). Prophets leave no inheritance, (ḥ. 7).

If anything remains after giving away the appointed portions, it goes to the nearest male relative (ḥ. 8). Ḥḥ. 9-11 cite certain cases of inheritance as decided by the companions of the Holy Prophet. When there are no near relatives, inheritance goes to the nearest great grand ancestor's descendants, even to a freed slave; in the last resort, when no claimant is found, it goes to the Muslim state or the Muslim community (ḥḥ. 12-14). A child born crying is considered a person who can inherit or be inherited though he may die immediately afterwards (ḥ. 15). A man who murders another cannot inherit from him (ḥ. 16). An illegitimate child cannot inherit or be inherited (ḥ. 17)

1 Ibn 'Umar reported,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said :

"It is not right for a Muslim who has property regarding which he must make a will that he should sleep for two nights (consecutively) but that his will should be written down with him.

(B. 55 : 1.)

١- عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ مَا حَقُّ امْرِئٍ مُسْلِمٍ
لَهُ شَيْءٌ يُوَصِّى فِيهِ يَبِيتُ لَيْلَتَيْنِ
إِلَّا وَ وصيته مكتوبة عنده ☆

2 Sa'd ibn Abi Waqqāṣ said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, used to visit
me at Makka, in the year
of the Farewell pilgrimage,
on account of (my) illness
which had become very

٢- عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ
قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يَعُودُنِي
عَامَ حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ اشْتَدَّ

severe. So I said, My illness has become very severe and I have much property and there is none to inherit from me but a daughter, shall I then bequeath two-thirds of my property as a charity? He said, "No". I said, Half? He said, "No". Then he said:

"Bequeath one-third and one-third is much, for if thou leavest thy heirs free from want, it is better than that thou leavest them in want, begging of (other) people; and thou dost not spend anything seeking thereby the pleasure of Allāh but thou art rewarded for it, even for that which thou puttest into the mouth of thy wife."¹

(B. 23 : 36.)

بِي فَقُلْتُ إِنِّي قَدْ بَلَغَ بِي مِنَ الْوَجَعِ
وَأَنَا ذُو مَالٍ وَلَا يَرِثُنِي إِلَّا
ابْنَةٌ لِي أَفَأَتَصَدَّقُ بِثُلُثِي مَالِي
قَالَ لَا فَقُلْتُ فَالْشَّطْرُ فَقَالَ لَا ثُمَّ
قَالَ الثُّلُثُ وَالثُّلُثُ كَبِيرٌ أَوْ كَثِيرٌ
إِنَّكَ إِنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ
مَنْ إِنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ
النَّاسَ وَ إِنَّكَ لَرَبٌّ تُنْفِقُ لِمَنْ
تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ
بِهَا حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ ☆

¹ Sa'd later rose to prominence under 'Umar as the conqueror of Persia. The incident related here took place in the 10th year of Hijra, as the mention of the Farewell pilgrimage shows. This shows conclusively that the order to make a bequest, as laid down in 2 : 180, was never abrogated. The ḥadīth further shows that the will was prescribed especially for charitable objects, and therefore only one-third of the property could be disposed of by will, so that the heirs may not be deprived altogether.

3 Abū Umāma said,
I heard the Messenger
of Allāh, peace and blessings
of Allāh be on him, say
in his sermon in the Fare-
well pilgrimage: "Surely
Allāh has given to every
one entitled to anything
his due, therefore there
shall be no bequest for one
who inherits."^a

(AD-Msh. 12 : 20.)

4 Anas reported,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said to Abū
Ṭaḥa :

"Give it to the needy
from among thy near
relatives." So he gave it
to Ḥassān and Ubayy ibn
Ka'b, and they
were nearer to him than
myself.^a (B. 55 : 10.)

۳- عَنْ أَبِي أُمَامَةَ قَالَ سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ فِي خُطْبَتِهِ
عَامَ حَجَّةِ الْوَدَاعِ إِنَّ اللَّهَ قَدْ آعْطَى
كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ

لِوَارِثٍ ☆

۴- عَنْ أَنَسٍ قَالَ قَالَ النَّبِيُّ ﷺ
لَأَبِي طَلْحَةَ اجْعَلْهَا لِفُقَرَاءِ
أَقَارِبِكَ فَجَعَلَهَا لِحَسَّانَ وَأَبِي إِبْنِ
كَعْبٍ وَكَانَا أَقْرَبَ إِلَيْهِ
مَنِي ☆

^a As the shares of the heirs are fixed by the Holy Qur'ān, a will in favour of the heirs would practically be an annulment of that injunction. If, however, the heirs agreed, there would be no objection to a testator disposing of his property in a particular manner.

^a Abū Ṭaḥa had certain property which he wanted to devote to charitable objects. The Holy Prophet advised him to give it to his own needy relatives who were not entitled to receive anything as heirs.

5 It is mentioned that the Prophet, ^{peace and blessings of Allah be on him,} ordered the debt to be paid before the execution of the will.⁴

(B. 55 : 9.)

6 Usāma reported, The Prophet, ^{peace and blessings of Allah be on him,} said :

"The Muslim does not inherit from the unbeliever, nor does the unbeliever inherit from the Muslim."⁵

(B. 85 : 25.)

7 'A'isha reported, When the Messenger of Allāh, ^{peace and blessings of Allah be on him,} died, the wives of the Prophet, ^{peace and blessings of Allah be on him,} intended sending 'Uthmān to Abū Bakr, demanding their share of inheritance. 'A'isha said, Did not the Messenger of Allāh, ^{peace and blessings of Allah be on him,} say :

"We are not inherited ; whatever we leave is a charity."

(B. 85 : 2.)

٥- يُذَكِّرُ أَنَّ النَّبِيَّ ﷺ قَضَىٰ

بِالَّذِينَ قَبْلَ الْوَصِيَّةِ ☆

٦- عَنْ أُسَامَةَ أَنَّ النَّبِيَّ ﷺ قَالَ

لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ ☆

٧- عَنْ عَائِشَةَ أَنَّ أَزْوَاجَ النَّبِيِّ

ﷺ حِينَ تُوِّفِيَ رَسُولُ اللَّهِ ﷺ

أَرَدْنَ أَنْ يَبْعَنَ عُثْمَانُ إِلَى أَبِي

بَكْرٍ يَسْأَلْنَهُ مِيرَاثَهُنَّ فَقَالَتْ عَائِشَةُ

الْيَسَّ قَالَ رَسُولُ اللَّهِ ﷺ لَا

نُورِثُ مَا تَرَكَنَا صَدَقَةٌ ☆

⁴ The debts take precedence because the property to which the will relates can only be ascertained after the debts are paid.

⁵ For eight years at Madīna, the Muslims and the unbelievers were divided into two camps at war with each other, and this order was probably given under these circumstances.

8 Ibn 'Abbās reported,
The Prophet, ^{peace and blessings}
of Allah be on him, said :

“Give the appointed portions to those entitled to them. Then whatever remains is for the nearest male.”⁶ (B. 85 : 4.)

9 Zaid said,
When a man or a woman leaves behind a daughter, she gets one half; and if there are two (daughters) or more, they get two-thirds; and if there is a male with them, beginning is made with him who inherits with them and he is given his appointed portion, and what remains (is divided among the children), the male having the portion of two females.⁷

(B. 85 : 4.)

٨- عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ

قَالَ اَلْحَقُّوا الْفَرَاِضَ بِاَهْلِهَا فَاَبَقِيَ فَهُوَ لِاَوَّلٰى رَجُلٍ ذَكَرَ ☆

٩- قَالَ زَيْدٌ اِذَا تَرَكَ رَجُلٌ

اَوْ امْرَاةً بِنْتًا فَلَهَا النِّصْفُ وَاِنْ

كَانَتَا اثْنَتَيْنِ اَوْ اَكْثَرَ فَلَهُنَّ الثُّلُثَانِ

وَ اِنْ كَانَ مَعَهُنَّ ذَكَرٌ بُدِيَ

بِمَنْ شَرِكُهُمْ فَيُوْنٰى فَرِيضَتُهُ فَاَبَقِيَ

فَلِلَّذَكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ ☆

⁶ This is considered to be the basic rule in inheritance. The appointed portions are given in v. 3. If anything remains after that, it goes to the nearest male relative.

⁷ The application of the rule given in the first part fails in some cases. A person leaves both parents who would take one-third, two or more daughters who would take two-thirds, and a husband or wife for whom nothing remains. If all the children are treated alike, whether there are only sons or only daughters or sons and daughters, the difficulty would not arise. In the latter part of the *ḥadīth* it is stated that if there are sons and daughters, beginning

10 Zaid said,
The children of a son take the place of a son, when there is no son besides them; their males are like their males and their females like their females; they inherit as they inherit and they preclude (other relatives) as they preclude; and the son of a son does not inherit with the son.* (B. 85 : 6.)

١٠- قَالَ زَيْدٌ وَلَدُ الْإِبْنَاءِ
بِمَنْزِلَةِ الْوَلَدِ إِذَا لَمْ يَكُنْ دُونَهُمْ
وَلَدٌ ذَكَرُهُمْ كَذَكَرِهِمْ وَأُنْثَاهُمْ
كَأُنْثَاهُمْ يَرِثُونَ كَمَا يَرِثُونَ
وَيَحْجُبُونَ كَمَا يَحْجُبُونَ وَلَا
يَرِثُ وَلَدُ الْإِبْنِ مَعَ الْإِبْنِ ☆

11 Ibn 'Abbās said,
My son's son inherits

١١- قَالَ ابْنُ عَبَّاسٍ يَرِثُ ابْنُ

should be made with the person who inherits with them. If this rule is applied in all cases, the difficulty does not arise. Thus, if there are parents and husband or wife along with children, they will receive their shares first, one-sixth each in the case of parents and one-fourth or one-eighth in the case of husband or wife, and the remainder would go to sons or sons and daughters; but if there are daughters only, they would take one-half or two-thirds of the remainder, as the case may be.

* The son's children are thus deprived if there is a son living. There is nothing related from the Holy Prophet in this respect, and the companions had different opinions in matters relating to inheritance (p. 11). The opinion given by Zaid is, therefore, not final. In B. 85 : 7, it is stated that Ibn Mas'ūd gave a certain portion to the daughter of a deceased son, treating her as a second daughter. Taking this case into consideration, a deceased son's children should take the place of their father.

from me precluding my brothers, why should I not inherit from my son's son? And different opinions are related from 'Umar and 'Ali and Ibn Mas'ūd and Zaid.

(B. 85 : 8.)

أَبْنِي دُونَ أَخَوَتِي وَلَا أَرِثُ أَنَا
ابْنَ ابْنِي وَيَذْكُرُ عَنْ عُمَرَ وَ
عَلِيٍّ وَابْنِ مَسْعُودٍ وَزَيْدِ أَقَاوِيلُ
مُخْتَلَفَةٌ ☆

12 Buraida said, A man from among the *Khuzā'a* died, and his inheritance was brought to the Prophet, ^{peace and blessings of Allah be on him,} He said, "Search for his heir or one related to him on the female side." But they could not find a heir for him, nor one related on the female side. So the Messenger of Allāh, ^{peace and blessings of Allah be on him,} said: "Give it to the nearest connected with him through a great-grand-ancestor from among the *Khuzā'a*." *

(AD-Msh. 12 : 19.)

١٢- عَنْ بُرَيْدَةَ قَالَ مَاتَ رَجُلٌ
مِنْ خُزَاعَةَ فَأَتَى النَّبِيَّ ﷺ
بِمِيرَانِهِ فَقَالَ التَّمِسُوا لَهُ وَارِثًا
أَوْ ذَا رَحِمٍ فَلَمْ يَجِدُوا لَهُ وَارِثًا
وَلَا ذَا رَحِمٍ فَقَالَ رَسُولُ اللَّهِ ﷺ
أَعْطُوهُ الْكُبْرَ مِنْ خُزَاعَةَ ☆

* In this case the inheritance was given to a very remote ancestor's descendants. According to the *ḥadīth* that follows, when no other heirs could be found it was given to a freed slave. Only in extreme cases was the property made over to the State treasury (*bait-al-māl*), as stated in ḥ. 14. But then the State was also made responsible for paying justly contracted unpaid debts of deceased persons.

13 Ibn 'Abbās reported, A man died, and he did not leave any heir except a slave whom he had set free. The Prophet, peace and blessings of Allah be on him, said, "Has he any one (to inherit)?" They said, None, except a slave whom he had set free. So the Prophet, peace and blessings of Allah be on him, gave his inheritance to him.

(AD-Msh. 12 : 19.)

١٣- عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا
مَاتَ وَلَمْ يَدَعْ وَارِثًا إِلَّا غُلَامًا
كَانَ أَعْتَقَهُ فَقَالَ النَّبِيُّ ﷺ هَلْ
لَهُ أَحَدٌ قَالُوا لَا إِلَّا غُلَامٌ لَهُ
كَانَ أَعْتَقَهُ فَجَعَلَ النَّبِيُّ ﷺ
مِيرَاثَهُ لَهُ ☆

14 Miqdām said, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"I am nearer to every believer than his own self; so whoever leaves behind a debt or children to support, it shall be our charge; and whoever leaves property, it is for his heirs; and I am the heir of the person who has no heir—

١٤- عَنِ الْمِقْدَامِ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ أَنَا أَوْلَى بِكُلِّ
مُؤْمِنٍ مِنْ نَفْسِهِ فَمَنْ تَرَكَ دَيْنًا
أَوْ ضَيْعَةً فَالْيَنَّا وَ مَنْ تَرَكَ مَالًا
فَلْوَرَثَتَهُ وَأَنَا مَوْلَى مَنْ لَا مَوْلَى

I inherit his property and liberate his captivity.¹⁰

لَهُ أَرْتُ مَالَهُ وَ أَفْكُ عَنْهُ ☆

(AD-Msh. 12 : 19.)

15 Jābir said,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

“When a child is born crying, funeral service is held over him and he is inherited.”

١٥- عَنْ جَابِرٍ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ إِذَا اسْتَهَلَ الصَّبِيُّ صَلَّى عَلَيْهِ وَ وُورَثَ ☆

(IM-Msh. 12 : 19.)

16 Abū Huraira said,
The Messenger of Allāh peace and blessings of Allah be on him, said :

“The murderer does not inherit.”

(Tr.-Msh. 12 : 19.)

١٦- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ الْقَاتِلُ لَا يَرِثُ ☆

17 ‘Amr ibn Shu’aib reported,
The Prophet, peace and blessings of Allah be on him, said :

“Whoever holds illicit intercourse with a free woman or a slave-girl, the child (thus born) is illegitimate, and he does not inherit, nor is he inherited.”

(Tr-Msh. 12 : 19.)

١٧- عَنْ عَمْرِو بْنِ شُعَيْبٍ

أَنَّ النَّبِيَّ ﷺ قَالَ أَيَّمَا رَجُلٍ عَاهَرَ بِحُرَّةٍ أَوْ أَمَةٍ فَالْوَلَدُ وَلَدُ زَنَاءٍ لَا يَرِثُ وَلَا يُورَثُ ☆

¹⁰ If there is a Muslim state, it would take the place of the Holy Prophet ; if not, the Muslim community would inherit from the man who has no other heir, near or distant.

CHAPTER XXVIII

FOODS AND DRINKS

1. "O men! Eat the lawful and good things out of what is in the earth" (2 : 108).
2. "And eat and drink and be not immoderate, for He does not love the immoderate" (7 : 31).
3. "O you who believe! Do not forbid yourselves the good things which Allāh has made lawful for you, and do not exceed the limits" (5 : 87).
4. "And do not eat of that on which Allāh's name has not been mentioned" (6 : 122).
5. "Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allāh has been invoked, and the strangled animal, and that beaten to death, and that killed by a fall, and that killed by being smitten with the horn, and that which wild beasts have eaten—except what you slaughter—and what is sacrificed on stones set up for idols" (5 : 3).
6. "Lawful to you is the game of the sea and its food....., and the game of the land is forbidden to you so long as you are on pilgrimage" (5 : 96).
7. "And the food of those who have been given the Book is lawful for you and your food is lawful for them" (5 : 5).
8. "It is no sin in you that you eat together or separately" (24 : 61).
9. "O you who believe! Intoxicants and games of chance...are only an uncleanness, the devil's work; shun them, therefore, that you may be successful" (5 : 90).

There are some general principles laid down by the Holy Qur'an regarding food. The first condition is that it should be lawful (*ḥalāl*) (v. 1), which carries the double significance of being earned lawfully and not being prohibited by Law. The second is that it should be good (*ṭayyib*) (v. 1) or fit for eating, not unclean or such as offends the taste. It is further stated that the golden rule regarding what one eats and drinks is moderation (v. 2). As underfeeding affects the build-up of man, so does also the overloading of the stomach. Moderation also requires that no food should be used to excess. Self-denying practices by which a man deprives himself of certain kinds of food are

expressly denounced (v. 3). Flesh is allowed if the animal is slaughtered in the name of Allāh (v. 4). Prohibited foods are detailed in v. 5. Game of land and sea is allowed with one exception (v. 6). Interdining with non-Muslims is allowed (v. 7). One may eat in the company of others or separately (v. 8). Intoxicants are prohibited (v. 9).

Further details are laid down in *Ḥadīth*. The name of Allāh must be mentioned when an animal is slaughtered (h. 1). It may be slaughtered with any sharp instrument which makes the blood flow (h. 2). Slaughtering consists in cutting the jugular vein of the throat, but the spinal cord must not be cut (hh. 3, 4). An afflicted animal may be slaughtered (h. 5). An animal properly slaughtered by a non-Muslim is allowed (h. 6). In a doubtful case the utterance of Allāh's name is sufficient (h. 7). Game is allowed subject to certain conditions (hh. 8, 9). Beasts of prey with teeth are prohibited (h. 10). Intoxicants are prohibited (hh. 11, 12), and they cannot be taken even in small quantities which may not intoxicate (h. 13). The hands must be washed before taking meals and again after it, when the mouth must also be rinsed (hh. 14, 15). The utterance of *Bismillāh* when taking food and a short prayer after it, was the Holy Prophet's practice (hh. 16, 17). Drink and food must not be blown into and must be kept covered (hh. 18-20). In eating, one may help oneself with a knife (h. 21), or a spoon. Vessels of gold and silver are a luxury which Islām does not allow (h. 22). When a person is invited to a meal he should not refuse; nor should one go to a feast to which one has not been invited (h. 23). A servant may eat at the same table with his master (h. 24). Eating together is recommended (h. 25); but when doing so, one should have regard for others (hh. 26, 27). The guest must be accompanied to the door of the house (h. 28).

1 Anas said,
The Prophet, ^{peace and blessings}
of Allāh be on him, sacrificed two rams
of a white colour mixed
with black; I saw him with
his foot placed on one side
of their face, uttering
Bismillāh, *Allāh-u-Akbar*,
and he slaughtered them
with his own hand.¹

١- عَنْ أَنَسٍ قَالَ ضَحَّى النَّبِيُّ ﷺ
بِكَبْشَيْنِ أَمْلَحَيْنِ فَرَأَيْتُهُ وَاضِعًا
قَدَمَهُ عَلَى صَفَاحِهِمَا يُسَمِّي وَ
يُكَبِّرُ فَذَبَحَهُمَا بِيَدِهِ ☆

(B. 73 : 9.)

¹ The concluding portion of this *ḥadīth* relates the exact words that must be uttered when an animal is slaughtered. The condition that Allāh's name must

2 Rāfi' said,
We were with the Prophet, peace and blessings of Allah be on him, in Dhu-l-Hulaifa
So Rāfi' said, We expect or we fear the enemy tomorrow and we have no knives; may we slaughter with (the thin edge of) cane? He (the Prophet) said: "What makes the blood flow, not the teeth and the nail, and the name of Allāh is mentioned on it, eat it." ² (B. 47 : 3.)

3 Nāfi' said,
Ibn 'Umar forbade (the cutting of) the spinal cord, saying, Cut what is above the bone, then leave (it) until it dies.

(B. 72 : 24.)

٢- عَنْ رَافِعٍ قَالَ كُنَّا مَعَ النَّبِيِّ ﷺ
بِذِي الْحُلَيْفَةِ فَقَالَ جَدِّي
إِنَّا نَرْجُو أَوْ نَخَافُ الْعَدُوَّ غَدًا
وَلَيْسَتْ مَدَى أَفَنَذِجُ بِالْقَصَبِ
قَالَ مَا أَنَهَرَ الدَّمَ وَ ذَكَرَ اسْمُ
اللَّهِ عَلَيْهِ فَكُلُوهُ لَيْسَ السِّنُّ
وَالظُّفْرُ ☆

٣- عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ نَهَى
عَنِ النَّخَعِ يَقُولُ يَقْطَعُ مَا دُونَ
الْعَظْمِ ثُمَّ يَدْعُ حَتَّى تَمُوتَ ☆

be mentioned over the slaughtered animal is laid down to make man realize that the taking of a life, even though it be an animal, is a serious matter, and that it is by Divine permission that man does it, not by his superior might. If a man forgets to mention the name of Allāh, the meat is still allowed (B. 72 : 15).

² This ḥadīth shows that an animal may be slaughtered with any sharp instrument that makes the blood flow out. The object is that blood which contains poisons should not form part of human food.

4 Ibn 'Abbās said,
Slaughtering is in the
throat and in the pit above
the breast between the
collar bones.* (B. 72 : 24.)

٤- قَالَ ابْنُ عَبَّاسٍ الذَّكَاءُ فِي
الْحَلْقِ وَاللَّبَّةِ ☆

5 Mu'adh ibn Sa'd reported,
A slave girl of Ka'b ibn
Malik was pasturing sheep
in Sal', and one of the goats
was afflicted, so she caught
hold of it and slaughtered
it with a stone. The
Prophet, ^{peace and blessings}
of Allah be on him, was
asked about it, and he said,
"Eat it." (B. 72 : 19.)

٥- عَنْ مُعَاذِ بْنِ سَعْدٍ أَنَّ جَارِيَةً
لِكَعْبِ بْنِ مَالِكٍ كَانَتْ تَرْعِي غَنَمًا
بِسَلْعٍ فَأُصِيبَتْ شَاةٌ مِنْهَا فَأَادَرَكَتْهَا
فَذَبَحَتْهَا بِحَجَرٍ فَسُئِلَ النَّبِيُّ ﷺ
فَقَالَ كُلُّوْهَا ☆

6 Zuhri said,
There is no harm in
(eating) an animal slaught-
ered by a Christian of
Arabia; if thou hearest

٦- قَالَ الزُّهْرِيُّ لَا بَأْسَ بِذَبِيْحَةٍ
نَصَارِي الْعَرَبِ وَإِنْ سَمِعْتَهُ

* There are two ways of slaughtering : *dhahh* in which the throat is cut from beneath at the part next to the head, while the animal is made to lie down under one's foot, and *naḥr*, in which the animal is stabbed, while in a standing posture, in the *naḥr* (the place where the wind-pipe commences in the uppermost part of the breast). The latter practice is resorted to in the case of bigger animals, such as camels and cows, on account of the difficulty of making them lie down. But an animal that may be stabbed may also be slaughtered. In both cases, it is a necessary condition that the spinal cord is not cut. If, however, the head is cut off by mistake, it does not make the meat unlawful (B. 72 : 24).

him invoking another name than that of Allāh, do not eat it, and if thou dost not hear him, Allāh has made it lawful, and He knew their unbelief.⁴

(B. 72 : 22.)

يُسَمِّي لِغَيْرِ اللَّهِ فَلَا تَأْكُلْ وَ إِنْ
لَمْ تَسْمَعْهُ فَقَدْ أَحَلَّهُ اللَّهُ وَ عَلِمَ
كُفْرَهُمْ ☆

7 'Ā'isha said, Some people said to the Prophet, ^{peace and blessings of Allah be on him,} People⁵ bring to us meat about which we do not know whether the name of Allāh was mentioned over it or not. He said, "Mention the name of Allāh over it and eat it." She said, and they had just emerged from unbelief.

(B. 72 : 21.)

٧- عَنْ عَائِشَةَ ابْنِ قَوْمًا قَالُوا
لِلنَّبِيِّ ﷺ إِنْ قَوْمًا يَأْتُونَنَا
بِاللَّحْمِ لَا نَدْرِي أَذَكَرَ اسْمُ اللَّهِ
عَلَيْهِ أَمْ لَا فَقَالَ سَمُّوا بِهِ أَنْتُمْ
وَ كُلُّوهُ قَالَتْ وَ كَانُوا حَدِيثِي
عَهْدٍ بِالْكَفْرِ ☆

⁴ The view expressed here by Zuhri is supported by Ibn 'Abbās (Aḥ. I, 302), who explains the word food in 5 : 5—"The food of those who have been given the Book is lawful for you—" as meaning *the animal slaughtered by them*. Only if it is known for certain that a name other than that of Allāh has been invoked, would it be unlawful.

⁵ These people, as 'Ā'isha explains, were recent converts to Islām, and therefore it was doubtful whether they observed the details of the Law.

8 Abū Th'laba said, I said, O Prophet of Allāh! We live in the land of the followers of the Book; may we eat in their vessels? And (we live) in a land where there is game,—I hunt with my bow and with my dog which is untaught and with my dog that has been taught, so what is right for me? He said: "As to what thou askest about the followers of the Book, if you can find (vessels) other than these, do not eat in them; and if you do not find (other vessels), wash them and eat in them.⁶ And what thou huntest with thy bow, and thou hast mentioned the name of Allāh, eat (it)";

۸- عَنْ أَبِي ثَعْلَبَةَ قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ الْكِتَابِ أَفَنَأْكُلُ فِي أُنْيَتِهِمْ وَبَارِضٍ صَيْدٍ أَصِيدُ بِقَوْسِي وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ وَبِكَلْبِي الْمُعَلَّمِ قَمَا يَصْلُحُ لِي قَالَ أَمَّا مَا ذَكَرْتَ مِنْ أَهْلِ الْكِتَابِ فَإِنْ وَجَدْتُمْ غَيْرَهَا فَلَا تَأْكُلُوا فِيهَا وَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا وَكُلُوا فِيهَا وَمَا صَدَّتْ بِقَوْسِكَ فَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ وَمَا

⁶ Washing was required because they were also used for prohibited foods.

⁷ The same rule would apply to game shot with a gun. The *Bismillāh* should be uttered at the time of loading the gun or when firing it. If a Muslim

and what thou huntest with the dog that thou hast taught, and thou hast mentioned the name of Allāh, eat (it); and what thou huntest with thy untaught dog and thou art able to slaughter it, eat (it).” (B. 72 : 4.)

9 ‘Umar said,
The game of the sea is that which has been hunted, and its food (*ṭa‘ām*) is that which it casts forth. And Ibn ‘Abbas said, Eat of the game of the sea whether it is (killed) by a Christian or a Jew or a Magian.* (B. 72 : 12.)

10 Abū Tha‘laba said,
The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} forbade all beasts of prey with canine teeth.*

(B. 72 : 29.)

forgets to mention the name of Allāh, the same rule would apply as in slaughtering, i.e., the game is allowed as food.

* The reference here is to v. 6 quoted above. The *ṭa‘ām* (lit. food) of the sea is distinguished from its game, and means *what is found, the sea having thrown it on dry land, or what is left by the water having receded from it, for the catching of which no struggle is needed*. Fish, even if caught alive, is not required to be slaughtered. Eel, frog or tortoise may be eaten, according to some.

* Muslim adds, *birds of prey with claw* (M-Msh. 19 : 2).

صَدَّتْ بِكَلْبِكَ الْمُعَلَّمِ فَذَكَّرْتَ

اسْمَ اللَّهِ فُكِّلَ وَمَا صَدَّتْ بِكَلْبِكَ

غَيْرِ مُعَلَّمٍ فَادَّرَكْتَ ذَكَاتَهُ فُكِّلَ ☆

٩- قَالَ عُمَرُ صَيْدُهُ مَا اصْطِيدَ

وَطَعَامُهُ مَا رَمَى بِهِ

وَقَالَ ابْنُ عَبَّاسٍ كُلُّ مَنْ

صَيْدَ الْبَحْرِ نَصْرَانِيٍّ أَوْ يَهُودِيٍّ

أَوْ مَجُوسِيٍّ ☆

١٠- عَنْ أَبِي ثَعْلَبَةَ أَنَّ

رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ

كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ ☆

11 Anas said,
I was giving drink
to people in the abode of
Abū Ṭalḥa, and their wine
at that time was made of
dates. Then the Messenger
of Allāh, peace and blessings
of Allāh be on him, or-
dered a crier to make it
known that wine was for-
bidden. He said, So Abū
Ṭalḥa said to me, Get out
and pour it out. I poured it
out, and it flowed in the
streets of Madīna.¹⁰

(B. 46 : 21.)

١١- عَنْ أَنَسٍ كُنْتُ سَاقِي
الْقَوْمِ فِي مَنْزِلِ أَبِي طَلْحَةَ وَ
كَانَ خَمْرُهُمْ يَوْمَئِذٍ الْفَضِيخَ فَأَمَرَ
رَسُولُ اللَّهِ ﷺ مُنَادِيًا يُنَادِي
أَلَا إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ قَالَ
فَقَالَ لِي أَبُو طَلْحَةَ اخْرُجْ
فَأَمْرِقْهَا فَخَرَجْتُ فَهَرَقْتُهَا
فَجَرَتْ فِي سِكَكِ الْمَدِينَةِ ☆

12 'Ā'ishā said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, was
asked about *bit*—it is a

١٢- عَنْ عَائِشَةَ قَالَتْ سُئِلَ
رَسُولُ اللَّهِ ﷺ عَنِ الْبَتِغِ وَهُوَ

¹⁰ The Arabic word for wine is *ḵhamr*,¹ from *ḵhamara* meaning he covered or veiled a thing ; and wine is so called because it veils (obscures) the intellect (LL). It is not only the expressed juice of grapes when it has fermented but the intoxicating expressed juice of any thing (LL). In Arabia, at that time, wine was generally made of grapes, dates, wheat, barley and honey (B. 74 : 4). Fresh juice of grapes or dates is not prohibited (B. 67 : 72).

drink made of honey and the people of Yaman used to drink it. So the Messenger of Allāh, ^{peace and blessings of Allah be on him,} said, "Every drink that intoxicates is prohibited."¹¹

(B. 74 : 3.)

13 Jābir said, The Messenger of Allāh, ^{peace and blessings of Allah be on him,} said: "Of whatever thing a large quantity intoxicates, even a small quantity is prohibited."¹²

(AD. 25 : 5.)

14 Salmān reported, The Messenger of Allāh, ^{peace and blessings of Allah be on him,} said :

"The blessing of food is the washing of hands before it, and the washing of hands after it."¹³

(Tr-Msh. 20.)

نَبَيْذُ الْعَسَلِ وَكَانَ أَهْلُ الْيَمَنِ

يَشْرَبُونَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ

كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ ☆

١٣- عَنْ جَابِرٍ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ مَا أَسْكَرَ

كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ ☆

١٤- عَنْ سَلْمَانَ . . . فَقَالَ

رَسُولُ اللَّهِ ﷺ بَرَكَهُ الطَّعَامِ

الْوُضُوءُ قَبْلَهُ وَالْوُضُوءُ بَعْدَهُ ☆

¹¹ Everything which intoxicates is prohibited, whether it is a drink or any other drug.

¹² An intoxicant cannot, therefore, be used even in small quantities ; unless, of course, it is used as a medicine to save life, for which purpose the Holy Qur'an expressly allows the use of prohibited foods : " Whoever is driven to necessity, not desiring nor exceeding the limit, no sin shall be upon him " (2 : 173 ; 6 : 146).

¹³ The word used here is *wud'u*, but it means *only* the washing of hands.

15 Suwaid ibn al-Nu'mān said :

We went forth with the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} to Khaibar. When we reached Ṣahbā', he ordered the food to be served; and there was brought to him nothing but meal of parched barley, and we ate (of it); then he got up for the prayer and he rinsed his mouth and we rinsed our mouths.¹⁴

(B. 50 : 51.)

١٥- عَنْ سُوَيْدِ بْنِ النُّعْمَانِ

قَالَ نَخَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ

إِلَى خَيْبَرَ فَلَمَّا كُنَّا بِالصَّهْبَاءِ

دَعَا بِطَعَامٍ فَمَا أَتَى إِلَّا بِسَوِيقٍ

فَاكَلْنَا فَقَامَ إِلَى الصَّلَاةِ فَضَمَضَ

وَمَضْمَضَنَا ☆

16 'Umar ibn Abū Salama said,

I was a boy being brought up in the care of the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} and my hand was active in the bowl, taking from every side. So the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} said to me, "Boy! Say *Bismillāh* and eat with thy

١٦- عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ

يَقُولُ كُنْتُ غُلَامًا فِي حَجْرِ

رَسُولِ اللَّهِ ﷺ وَكَانَتْ يَدِي

تَطِيشُ فِي الصَّحْفَةِ فَقَالَ لِي

رَسُولُ اللَّهِ ﷺ يَا غُلَامُ سَمِّ اللَّهَ

¹⁴ Rinsing of the mouth after taking food is necessary, so that particles of food may not be left in the mouth to rot.

right hand and eat from the side nearest to thee." So this was my manner of eating afterwards.

(B. 70 : 2.)

وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ
فَمَا زَالَتْ تِلْكَ طَعْمَتِي بَعْدُ ☆

17 Abū Sa'id al-Khudri said,

When the Messenger of Allāh, peace and blessings of Allāh be on him, finished his meal, he used to say : " All praise is due to Allāh Who has given us to eat and to drink, and made us Muslims." ¹⁵

(Tr-Msh. 20.)

١٧- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ
قَالَ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا
فَرَغَ مِنْ طَعَامِهِ قَالَ الْحَمْدُ لِلَّهِ
الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا
مُسْلِمِينَ ☆

18 Abū Qatāda said, The Messenger of Allāh, peace and blessings of Allāh be on him, said : " When one of you drinks, he should not blow into the vessel." ¹⁶

(B. 4 : 18.)

١٨- عَنْ أَبِي قَتَادَةَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ إِذَا شَرِبَ
حَدَّثَكَ فَلَا يَتَنَفَّسُ فِي الْإِنَاءِ ☆

¹⁵ A Muslim is taught to start food with the mention of the name of Allāh, and to give thanks to God after having finished it. He thus feels the Divine presence when satisfying his physical desires.

¹⁶ The words of another *ḥadīth* (Aḥ. I, 309) are that the Holy Prophet forbade blowing on food and drink.

19 Jābir said,
 Abū Ḥumaid brought
 a cup of milk from Naqī',
 and the Messenger of Allāh,
peace and blessings
 of Allāh be on him, said to him :
 " Why didst thou not cover
 it? Thou shouldst have
 placed a piece of wood on
 it."

(B. 74 : 11.)

١٩- عَنْ جَابِرٍ قَالَ جَاءَ أَبُو
 حَمِيدٍ بِقَدَحٍ مِّنْ لَّبَنٍ مِّنَ النَّقِيعِ
 فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ أَلَا
 تَحْمَرُّهُ وَ لَوْ أَنَّ تَعْرُضَ عَلَيْهِ
 عُودًا ☆

20 Jābir reported,
 The Messenger of
 Allāh, peace and blessings
 of Allāh be on him, said :
 " When you go to sleep,
 put out the lamp and 'shut
 the doors and cover the
 mouths of water-skins and
 cover food and drink."

(B. 74 : 21.)

٢٠- عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ
 قَالَ اطْفِئُوا الْمَصَابِيحَ إِذَا رَقَدْتُمْ
 وَ غَلِقُوا الْأَبْوَابَ وَ أَوْكُوا
 الْأَسْقِيَةَ وَ تَحْمَرُوا الطَّعَامَ
 وَ الشَّرَابَ ☆

21 Ja'far ibn 'Amr reported,
 His father informed
 him that he saw the
 Prophet, peace and blessings
 of Allāh be on him,

٢١- عَنْ جَعْفَرِ بْنِ عَمْرٍو أَنَّ
 أَبَاهُ أَخْبَرَهُ أَنَّهُ رَأَى النَّبِيَّ ﷺ

cutting (meat) from the shoulder of a goat. Then he was invited to prayer, so he threw away the knife and said prayers and did not perform ablutions.¹⁷

(B. 4 : 51.)

22 Hudhaifa said, I heard the Prophet, peace and blessings of Allah be on him, say : " Do not wear silk or silk brocade, and do not drink in vessels of gold and silver, and do not eat in bowls made of them ; for they are for them in this life and for us in the next." ¹⁸

(B. 70 : 29.)

23 'Abd Allāh ibn 'Umar said, The Messenger of Allāh, peace and blessings of Allah be on him, said : "When a person is invited (to a

يَحْتَزِمُ مِنْ كَتِفِ شَاةٍ فَدَعَى إِلَى الصَّلَاةِ فَأَتَى السَّكِينَةَ فَصَلَّى وَلَمْ يَتَوَضَّأْ ☆

٢٢- عَنْ حَدِيثِهِ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّبَاجَ وَلَا تَشْرَبُوا فِي أَنْبِئَةِ الذَّهَبِ وَالْفِضَّةِ وَلَا تَأْكُلُوا فِي صِحَافِهَا فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الْآخِرَةِ ☆

٢٣- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ دُعِيَ فَلَمْ

¹⁷ It is not forbidden to help oneself in eating with a spoon or a fork, as the Holy Prophet helped himself with a knife in this case.

¹⁸ These are luxuries which can be enjoyed by the rich at the expense of the poor ; hence they are forbidden to a Muslim.

meal) and he does not accept (or reply), he disobeys Allāh and His Messenger; and he who goes (to a feast) without being invited enters as a thief and goes forth as a raider."

(AD. 26 : 1.)

24 Abū Huraira reported on the authority of the Prophet, peace and blessings of Allah be on him :

"When the servant brings to one of you his food, then if he does not make him sit with him (to eat at the same table), let him give him a morsel or two morsels, for he has laboured to prepare it."¹⁹

(B. 49 : 18.)

25 'Umar said. The Messenger of Allāh, peace and blessings of Allah be on him, said : "Eat together and do not eat separately, for the blessing is with the company."²⁰

(IM-Msh. 20 : 1.)

يُجِبْ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ
وَمَنْ دَخَلَ عَلَى غَيْرِ دَعْوَةٍ
دَخَلَ سَارِقًا وَخَرَجَ مُغِيرًا ☆

٢٤- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
إِذَا آتَا أَحَدُكُمْ خَادِمُهُ بِطَعَامِهِ
فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيُنَاوِلْهُ
لُقْمَةً أَوْ لُقْمَتَيْنِ أَوْ أَكْلَةً أَوْ
أَكْلَتَيْنِ فَإِنَّهُ وَلِيَّ عِلَاجِهِ ☆

٢٥- عَنْ عُمَرَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ كُلُّوا جَمِيعًا وَلَا
تَفَرَّقُوا فَإِنَّ الْبَرَكَهَ مَعَ الْجَمَاعَةِ ☆

¹⁹ To make the servant sit at the same table with his master shows the extent to which the Islamic brotherhood minimizes differences of rank and wealth.

²⁰ Islam thus requires even the people of a household to take their food together.

26 Ja'far ibn Muḥammad reported on the authority of his father,

When the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} ate in the company of (other) people, he was the last of them (to finish) eating.²¹

(Msh. 20 : 1.)

27 Ibn 'Umar said, The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} said :

"When food is placed (before a company), no one should get up until the food is removed; nor should any one raise up his hand (from the food), though he may have satisfied his hunger, until the people have finished—and he should offer an excuse—for this causes his companion to become ashamed, so he withholds his hand though he may still need food "

(IM-Msh. 20 : 1.)

٢٦ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ

أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ

إِذَا أَكَلَ مَعَ قَوْمٍ كَانَ آخِرُهُمْ

أَكْلًا ☆

٢٧-عَنِ ابْنِ عُمَرَ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ إِذَا وَضِعَتِ

الْمَائِدَةُ فَلَا يَقُومُ رَجُلٌ حَتَّى

تُرْفَعَ الْمَائِدَةُ وَلَا يَرْفَعُ يَدَهُ وَ

إِنْ شَبِعَ حَتَّى يَفْرُغَ الْقَوْمُ

وَلْيَعْذِرَ فَإِنَّ ذَلِكَ يُخْجِلُ جَلِيسَهُ

فَيَقْبِضُ يَدَهُ وَعَسَى أَنْ يَكُونَ

لَهُ فِي الطَّعَامِ حَاجَةٌ ☆

²¹ This ḥadīth and the one that follows relate to good manners in eating.

28 Abū Huraira said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said :

"It is the sunna that a
man should accompany his
guest to the door of the
house."

(IM-Msh. 20 : 1.)

٢٨- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ مِنَ السُّنَّةِ أَنْ

يُخْرِجَ الرَّجُلُ مَعَ ضَيْفِهِ إِلَى

بَابِ الدَّارِ ☆



The man who eats less than his companion should eat slowly, so that he finishes
along with his companions.

CHAPTER XXIX

TOILET

1. "O thou who art clothed! Arise and warn, and thy Lord do magnify, and thy garments keep purified, and uncleanness do shun" (74 : 1—5).

2. "Say, Who has prohibited the adornment of Allāh which He has brought forth for His servants and the goodly provisions" (7 : 32).

3. "O children of Adam! Attend to your embellishment at every time of prayer" (7 : 31).

The order to keep the garments pure and shun uncleanness of every kind is combined with the order to warn the people and magnify the Lord (v. 1). This shows the importance which is given to cleanliness in dress as well as in general habits. Adornment is not prohibited; it is, in fact, a thanksgiving for Divine blessings (v. 2). The word adornment (*Arzina*), which is generally taken to mean apparel, includes both the dress and the make-up of a person. A good toilet is recommended even when going to prayer (v. 3). No limitations are placed upon the form or quality of clothing but extravagance and vanity must be avoided (h. 1). To be naked is forbidden (h. 2). Men are prohibited to wear silk except for a good reason but women may wear it (hh. 3-6). Men may wear a silver ring but not a gold one, but women may wear any ornaments (hh. 7-10). The personal make-up of a man, the wearing of a moustache, beard and hair, and the use of perfumes are spoken of in hh. 11-16, while hh. 17-20 relate to pictures or decorations.

1 The Prophet, peace and blessings
of Allāh be on him, said :

۱- قَالَ النَّبِيُّ ﷺ كُلُوا وَاشْرَبُوا

"Eat and drink and wear clothes and be charitable,

وَالْبَسُوا وَتَصَدَّقُوا فِي غَيْرِ

not being extravagant or self-conceited.”¹ (B. 77 : 1.)

2 Miswar said,
I took up a heavy stone, and whilst I was going along (with it), my garment fell down. So the Messenger of Allāh, ^{peace and blessings} of Allāh be on him, said to me : “Don thy garment, and you should not walk naked.”²

(AD. 30 : 2.)

3 Abū ‘Uthmān reported,
A letter from ‘Umar came to us that the Messenger of Allāh, ^{peace and blessings} of Allāh be on him, forbade us (wearing of) silk except this much,

أَسْرَافٍ وَلَا فَخِيزَةٍ ☆

٢- عَنْ الْمِسْوَرِ قَالَ حَمَلْتُ حَجْرًا ثَقِيلًا فَبَيْنَا أَمْشِي فَسَقَطَ عَنِّي يَغْنِي ثَوْبِي فَقَالَ لِي رَسُولُ اللَّهِ ﷺ خُذْ عَلَيْكَ ثَوْبَكَ وَلَا

تَمْشُوا عُرَاةً ☆

٣- عَنْ أَبِي عُثْمَانَ أَنَا كَتَبُ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْحَرِيرِ إِلَّا هَكَذَا وَ

¹ Those who wear long garments, or trail the train of the garment, in order to be looked at or for vanity are censured (B. 77 : 4, 5), but the mere wearing of a long garment is not forbidden (B. 77 : 2).

² The parts of the body which must be covered are called the ‘aura, which is thus defined : *The part or parts of the body which it is indecent to expose ; in a man what is between the navel and the knee, and in a free woman all the person except the face and the hands as far as the wrist*” (LL).

To be naked even in private (except in case of necessity) is forbidden, as the Holy Prophet is reported to have said in answer to such a question : “Allāh has a greater right than men that one should be ashamed of Him” (AD. 30 : 2).

and he pointed with his two fingers that are next to the thumb. He said, According to our knowledge, he meant *a'lām*.³

(B. 77 : 25.)

أَشَارَ بِأَصْبَعَيْهِ اللَّتَيْنِ تَلَيَّابِ
الْإِبْهَامِ قَالَ فِيمَا عَلِمْنَا أَنَّهُ
يَعْنِي الْأَعْلَامَ ☆

4 Anas said,
The Prophet, peace and blessings
of Allah be on him, allowed the wearing
of silk to Zubair and 'Abd
al-Rahmān on account of
itching.

(B. 77 : 29.)

٤- عَنْ أَنَسٍ قَالَ رَخَّصَ النَّبِيُّ ﷺ
لِزُبَيْرٍ وَ عَبْدِ الرَّحْمَنِ فِي لُبْسِ
الْحَرِيرِ لِحَكَّةٍ بِهِمَا ☆

5 Anas reported,
He saw Umm Kulthūm,
daughter of the Messenger
of 'Allāh, peace and blessings
of Allah be on him, wearing a striped garment
of silk.

(B. 77 : 30.)

٥- عَنْ أَنَسٍ أَنَّهُ رَأَى عَلَى
أُمِّ كَلثُومٍ بِنْتِ رَسُولِ اللَّهِ ﷺ
بُرْدَ حَرِيرٍ سَيَّارَةً ☆

³ A'lām is the plural of 'alam which means an impression or a trace, and the a'lām of a garment is the ornamental or variegated border thereof (LL). The wearing of silk is prohibited for men, except for special reasons, but not for women, because men must be accustomed to lead a hard life. The wearing of *khazz* (a cloth woven of wool and silk) is allowed (Aḥ. iv, 233.)

6 'Uqba ibn 'Āmir said, A tunic of silk⁴ was presented to the Prophet, peace and blessings of Allah be on him, and he wore it, and said his prayers while wearing it; then he pulled it off, doffing it severely, like one hating it, and said: "This is not fit for the righteous."⁵

(B. 8: 16.)

7 Abū Huraira reported on the authority of the Prophet, peace and blessings of Allah be on him.

That he forbade the wearing of a gold ring.

(B. 77: 45.)

8 'Anas said, When the Prophet, peace and blessings of Allah be on him, intended to write to the Romans, it was said to him that they would not read his letter

٦- عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ أَهْدَى إِلَى النَّبِيِّ ﷺ فَرُؤُوجَ حَرِيرٍ فَلَبَسَهُ فَصَلَّى فِيهِ ثُمَّ انْصَرَفَ فَزَعَهُ زَعًا شَدِيدًا كَالْكَارِهِ لَهُ وَقَالَ لَا يَنْبَغِي لِلْمُتَّقِينَ ☆

٧- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنْ خَاتَمِ الذَّهَبِ ☆

٨- عَنْ أَنَسٍ قَالَ لَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ قِيلَ لَهُ إِنَّهُمْ لَنْ يَقْرَؤَا كِتَابَكَ

⁴ *Farrūj* is a garment of the kind called *qaba'* (a kind of tunic), *having a slit in its hinder part* (LL).

⁵ Only the righteous among males are meant, as women are allowed to wear silk, as the above *hadīth* shows.

if it did not bear a seal.
So he ordered a ring of
silver to be made and its
impress was Muḥammad,
the Messenger of Allāh.*

(B. 77 : 52.)

إِذَا لَمْ يَكُنْ مَخْتُومًا فَاتَّخَذَ
خَاتَمًا مِّنْ فِضَّةٍ وَ نَقَشَهُ مُحَمَّدٌ
رَّسُولُ اللَّهِ ☆

9 Ibn 'Abbās said,
I bear witness regarding
the Prophet, ^{peace and blessings}
that the Prophet, ^{of Allah be on him}
^{of Allah be} ^{on him,} went out and Bilāl
was with him, and he
thought that he had not
made the women hear ; so he
exhorted them and ordered
them to give in charity, and
the women began to throw
(their) ear-rings and rings,
and Bilāl gathered them in
a side of his garment.

(B. 3 : 32.)

٩- عَنْ ابْنِ عَبَّاسٍ قَالَ أَشْهَدُ
عَلَى النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ خَرَجَ
وَمَعَهُ بِلَالٌ وَظَنَّ أَنَّهُ لَمْ يَسْمَعْ
النِّسَاءَ فَوَعَّظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ
فَجَعَلَتِ الْمَرْأَةُ تُتْلِي الْقُرْطَ وَ
الْخَاتَمَ وَ بِلَالٌ يَأْخُذُ فِي طَرَفِ
ثَوْبِهِ ☆

* The Holy Prophet had a ring made for him when letters were written to the neighbouring potentates in the year 6 A.H., and upon the signet of it were engraved the words *Muḥammad Rasūl Allāh*. These three words were written as another ḥadīth shows, in three lines, Allāh being at the top, Rasūl in the middle and Muḥammad at the bottom.

10 Umm Salama said, I used to wear ornaments of gold, so I said, "Is it hoarding up, O Messenger of Allāh? He said: "What reaches the limit of zakāt, and zakāt is paid therefrom, it is not hoarding up." ⁷

(AD. 9 : 4.)

١٠- عَنْ أُمِّ سَلَمَةَ قَالَتْ كُنْتُ
الْبَسُ أَوْضَاحًا مِّنْ ذَهَبٍ فَقُلْتُ
يَا رَسُولَ اللَّهِ أَكُنْزٌ هُوَ فَقَالَ
مَا بَلَغَ أَنْ تُؤَدِيَ زَكَاةَ فَرُكَّتِي
فَلَيْسَ بِكُنْزٍ ☆

11 Abū Huraira reported, Five things are according to nature: Circumcision, and the removal of superfluous hair,⁸ and the removal of hair in the armpit, and the paring of nails, and the clipping of the moustache.

(B. 77 : 63.)

١١- عَنْ أَبِي هُرَيْرَةَ رَوَايَةً
الْفِطْرَةُ خَمْسٌ أَوْ خَمْسٌ مِّنَ
الْفِطْرَةِ الْخِتَانُ وَالْإِسْتِحْدَادُ وَ
نَتْفُ الْأَبْطِ وَتَقْلِيمُ الْأَظْفَارِ وَ
قَصُّ الشَّارِبِ ☆

⁷ These *ḥadīth* show that ornaments of all kinds are allowed for women. Umm Salama was the Holy Prophet's wife.

⁸ Superfluous hair below the navel is meant. *Istiḥdād* means shaving with

12 Ibn 'Umar reported,
The Prophet, ^{peace and blessings}

^{of Allah be on him,} said: "Oppose the polytheists — leave the beard to grow abundant and clip the moustaches."*

And when Ibn 'Umar performed the pilgrimage or the 'umra, he used to grasp his beard with his hand; what exceeded, he had it cut off.

(B. 77 : 64.)

13 Ibn 'Abbās reported,
The Messenger of

Allāh, ^{peace and blessings of Allah be on him,} used to let down his hair (on his forehead), the polytheists combing their hair into two parts throwing them on the two sides, while the followers of the Book used to let down their hair (on their foreheads). The Messenger of Allāh, ^{peace and blessings of Allah be on him,} preferred agreement with the followers of the Book in matters in which he was not ordered (to follow) a

١٢- عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ

قَالَ خَالِفُوا الْمُشْرِكِينَ وَفِرُوا

اللَّحَى وَاحْفُوا الشَّوَارِبَ وَكَانَ

ابْنُ عُمَرَ إِذَا حَجَّ أَوْ اعْتَمَرَ قَبَضَ

عَلَى لِحْيَتِهِ فَمَا فَضَلَ أَخَذَهُ ☆

١٣- عَنْ ابْنِ عَبَّاسٍ أَنَّ

رَسُولَ اللَّهِ ﷺ كَانَ يَسْدِلُ

شَعْرَهُ وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ

رُءُوسَهُمْ فَكَانَ أَهْلُ الْكِتَابِ

يَسْدِلُونَ رُءُوسَهُمْ وَكَانَ رَسُولُ

اللَّهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ

* It shows that the polytheists generally shaved the beard.

particular course. Then (afterwards) the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} combed his hair into two parts.¹⁰ (B. 61 : 23.)

الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْ

ثُمَّ فَرَّقَ رَسُولُ اللَّهِ ﷺ ☆

14 'Ā'isha said, I used to comb the hair of the Messenger of Allāh, ^{peace and blessings of Allāh be on him,} (B. 6 : 2.)

١٤- عَنْ عَائِشَةَ قَالَتْ كُنْتُ أُرْجِلُ

رَأْسَ رَسُولِ اللَّهِ ﷺ ☆

15 'Ā'isha reported, It was pleasing to the Prophet, ^{peace and blessings of Allāh be on him,} to begin on the right side, so far as he was able, in his combing (of the hair) and in his ablutions.¹¹ (B. 77 : 77.)

١٥- عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ

أَنَّهُ كَانَ يُعْجِبُهُ الْيَمَنُ مَا اسْتَطَاعَ

فِي تَرْجُلِهِ وَوُضُوئِهِ ☆

16 'Ā'isha said, I used to perfume the Prophet, ^{peace and blessings of Allāh be on him,} with

١٦- عَنْ عَائِشَةَ قَالَتْ كُنْتُ

¹⁰ This ḥadīth shows that the Holy Prophet wore his hair in different ways at different times, and he never forbade a particular way of wearing one's hair. *Sadl* (or the Christian way of wearing one's hair) was leaving a lock of hair on the forehead, while *farq* (or the Arab way) was letting down of the hair on the two sides with a line between them. The Holy Prophet did it in both ways at different times. Another ḥadīth speaks of the *dhawā'ib* (tuft of hair on the forehead) of Ibn 'Abbās (B. 77 : 71.)

¹¹ These ḥadīth show that the Holy Prophet was careful about his toilet.

the best fragrant substance which he could find, so much so that I could discern the brightness of the fragrance in his head and in his beard.

(B. 77 : 74.)

أَطِيبَ النَّبِيِّ ﷺ بِأَطِيبٍ مَا يَجِدُ
حَتَّى أَجَدَ وَبَيَضَ الطِّيبُ فِي
رَأْسِهِ وَلَحْيَتِهِ ☆

17 Busr ibn Sa'id related,
Zaid ibn Khālid spoke
to him, while with Busr ibn
Sa'id was 'Ubaid Allāh,
that Abū Ṭalḥa related to
him that the Prophet,
peace and blessings
of Allah be on him, said : " Angels
do not enter a house in
which is an image." ¹² Busr
said, After this Zaid ibn
Khālid fell ill and we paid

١٧- عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ
زَيْدَ بْنَ خَالِدٍ حَدَّثَهُ وَمَعَ بُسْرِ
بْنِ سَعِيدٍ عُبَيْدُ اللَّهِ أَنَّ أَبَا طَلْحَةَ
حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ لَا
تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ
قَالَ بُسْرٌ فَمَرَضَ زَيْدُ بْنُ خَالِدٍ

¹² *Ṣūra* means an image or a picture. According to another version (B. 59 : 7), the Holy Prophet is reported to have said that " Angels do not enter a house in which is a dog or a *ṣūra*." But the Holy Qur'an allows the keeping of dogs for hunting (5 : 4), and so does Ḥadīth (H. xxviii : 8) ; and the keeping of watch-dogs is also allowed. Similarly, the Holy Qur'an speaks of *tamāthīl* (images) being made for Solomon, and it would not be right to say that angels did not on this account come into the house of Solomon, a prophet of God. The ḥadīth, therefore, which speaks of angels not visiting a place where images (or pictures) and dogs are to be found cannot be accepted in a literal sense. It is for this reason that an authority like Raghib interprets the word *bait* (house) occurring

a visit to him, and when we were in his house we saw a curtain on which were pictures. So I said to 'Ubad Allāh, Did he not relate to us about pictures? He said, He had said, Except figures on a cloth; didst thou not hear him? I said, No. He said, Yea! He mentioned this.

(B. 59 : 7.)

فَعَدْنَاهُ فَإِذَا نَحْنُ فِي بَيْتِهِ يَسْتَرُ
فِيهِ تَصَاوِيرُ فَقُلْتُ لِعُبَيْدِ اللَّهِ أَلَمْ
يُحَدِّثْنَا فِي التَّصَاوِيرِ فَقَالَ إِنَّهُ قَالَ
الْأَرْقَمُ فِي ثَوْبٍ أَلَا سَمِعْتَهُ قُلْتُ
لَا قَالَ بَلَى قَدْ ذَكَرَهُ ☆

18 'Abd Allāh ibn 'Umar reported,

١٨- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ الَّذِينَ
يَصْنَعُونَ هَذِهِ الصُّورَ يُعَذَّبُونَ
يَوْمَ الْقِيَمَةِ يُقَالُ لَهُمْ أَحْيُوا

The Messenger of Allāh, peace and blessings of Allāh be on him, said: "Those who make these images (*ṣuwar*) will be punished on the day of resurrection; it will be said to them,

in this *ḥadīth* as meaning *the heart*, the significance being that the man in whose heart images or idols have a place, and who bows before them, does not receive the angels of Divine mercy. The concluding words of this *ḥadīth*, making an exception in favour of *raqm fi-l-thaub* (figures on a cloth)—and the same would be the case with regard to figures on a paper—confirm the conclusion arrived at above. What is forbidden is the keeping of images or pictures for paying them Divine honours.

Put life into what you made." ¹³ (B. 77 : 89.)

مَا خَلَقْتُمْ ☆

19 'A'isha reported,
The Prophet, peace and blessings of Allah be on him, did not leave in his house anything on which were figures but he broke it. ¹⁴ (B. 77 : 90.)

١٩- عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ
لَمْ يَكُنْ يَتْرُكُ فِي بَيْتِهِ شَيْئًا فِيهِ
تَصَالِبٌ إِلَّا تَقَضَّهَ ☆

20 Ibn 'Umar said,
The Prophet, peace and blessings of Allah be on him, came to the house of Fāṭima but did not enter it. When 'Alī came, she mentioned it to him. He spoke about it to the Prophet, peace and blessings of Allah be on him, and he (the Prophet) said : " I saw on her door a figured curtain." And he said : " I

٢٠- عَنْ ابْنِ عُمَرَ قَالَ أَتَى
النَّبِيَّ ﷺ بَيْتَ فَاطِمَةَ فَلَمْ يَدْخُلْ
عَلَيْهَا وَجَاءَ عَلِيٌّ فَذَكَرَتْ لَهُ
ذَلِكَ فَذَكَرَهُ لِلنَّبِيِّ ﷺ قَالَ إِنِّي
رَأَيْتُ عَلَى بَابِهَا سِتْرًا مَوْشِيًّا

¹³ As made clear in the previous note, only such people could be threatened with punishment as made images for worship.

¹⁴ It may be due simply to his love for simplicity and hatred of decorations. This is made clear in the next ḥadīth which states that the Holy Prophet disliked a figured curtain on the door of his daughter Fāṭima, and asked her to send the same to people who stood in need of it. It did not mean that he prohibited the use of decorated or figured cloth; otherwise he would not have sent the same to others. Perhaps he only wanted his daughter to live a simple life like himself.

have nothing to do with (decorations of) this world." So 'Ali came to her and mentioned this to her. She said, Let him command me about it as he likes. He (the Prophet) said: "Send it to such and such people; they are in need." (B. 51 : 27.)

فَقَالَ مَا لِي وَلِلدُّنْيَا فَأَتَاهَا عَلِيٌّ
فَذَكَرَ ذَلِكَ لَهَا فَقَالَتْ لِيَأْمُرْنِي
فِيهِ بِمَا شَاءَ قَالَ تُرْسِلُ بِهِ إِلَى
فُلَانٍ أَهْلِ بَيْتٍ بِهِمْ حَاجَةٌ ☆



CHAPTER XXX

ETHICS

(*Adab*)

1. "The noblest of you in the sight of Allāh is the best of you in conduct" (49 : 13).

2. "And do good to your parents. If either of them or both of them reach old age with thee, say not to them, fie ; nor chide them ; and speak to them a generous word. And make thyself submissively gentle to them with compassion, and say, My Lord ! Have mercy on them as they brought me up when I was little" (17 : 23, 24).

3. "And do not kill your children for fear of poverty ; We give them sustenance and yourselves too" (17 : 31).

4. "And when about the one buried alive it is asked, For what sin was she killed ?" (81 : 8, 9).

5. "Righteousness is this that one should believe in Allāh . . . and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for the emancipation of the captives" (2 : 17).

6. "And they (the women) have rights similar to those (men have) over them in a just manner" (2 : 228).

7. "And keep them (your wives) in good fellowship" (2 : 229, 231).

8. "The believers are but brethren, so make peace between your brethren" (49 : 10).

9. "Muḥammad is the Messenger of Allāh ; and those with him are firm of heart against the unbelievers, merciful among themselves" (48 : 29).

10. "And the men who speak the truth and the women who speak the truth . . . Allāh has prepared for them forgiveness and a great reward" (33 : 35).

11. "Woe to every slanderer, defamer" (104 : 1).

12. "Let not a people deride another people nor let women deride women Neither defame one another, nor call one another by nicknames Shun much suspicion And spy not, nor backbite one another" (49 ; 11, 12).

13. "And fulfil promise. for the promise shall be questioned about" (17 : 34).

14. "And give full measure when you measure out, and weigh with a true balance" (17 : 35).

15. "And do not kill any one whom Allāh has forbidden except for a just cause" (17 : 33).

16. "And those who shun the great sins and indecencies, and whenever they are angry they forgive" (42 : 37).

17. "And the recompense of evil is punishment like it ; but whoever forgives and amends, he shall have his reward from Allāh" (42 : 40).

18. "And the servants of the Beneficent are they who walk on earth in humbleness ; and when the ignorant address them they say, Peace" (25 : 63).

19. "And go not nigh to fornication, for it is an indecency and evil is the way" (17 : 32).

20. "Say to the believing men that they cast down their looks and guard their private parts.

"Say to the believing women that they cast down their looks and guard their private parts, and not display their beauty except what appears thereof ; and let them draw their head-coverings over their bosoms" (24 : 30, 31).

21. "And as for women advanced in years who do not hope for a marriage, it is no sin for them if they put off their cloaks, not displaying their beauty" (24 : 60).

22. "Do not enter houses other than your own houses without permission and saluting their inmates and if it is said to you, Go back, then go back" (24 : 27, 28).

The word *adab* signifies *discipline of the mind*, or *every praiseworthy discipline by which a man is trained in any excellence*. Good morals and good manners are the real test of a man's excellence (v. 1 ; ḥḥ. 1, 9). Goodness to one's parents occupies a very high place in the moral code of Islām, the mother coming first (v. 2 : ḥ. 2), so much so that paradise is said to be beneath the mother's feet (ḥ. 3). Kindness and love for children is inculcated (vv. 3, 4 ; ḥḥ. 4, 5), and suffering on account of them is called a screen from fire (ḥ. 6). Doing good to relatives is a source of blessings in this life and the next (v. 4 ; ḥḥ. 7, 8). Wives have their rights over their husbands and they must be kept in good fellowship (vv. 6, 7). The best of men is said to be one who is kindest to his wife (ḥ. 9), and it is recommended that one should help her in her work (ḥ. 10). Muslims

are brethren—members of one body and parts of one structure—and they must help one another and be kind to one another (vv. 8, 9; ĥh. 11-14); their blood, property and honour being inviolable (ĥ. 15). They are forbidden to hate and boycott one another (ĥ. 16), to call one another *kāfir* or *fāsiq* (ĥ. 17), and to fight with one another (ĥ. 18). A neighbour, whether a Muslim or a non-Muslim, must be treated kindly (ĥh. 19, 20). One must be kind and generous to one's slaves or servants, who must in all other matters be treated on a basis of equality (ĥh. 21-23). Looking after widows and orphans is an act of highest merit (ĥh. 24, 25). Even an enemy must be treated generously (ĥh. 26, 27). Divine mercy is shown to him who is merciful to God's creatures (ĥh. 28, 29), even to dumb animals (ĥ. 30). Man must cultivate the habit of being truthful, for truth is the basis from which virtue springs while falsehood leads to vice (v. 10; ĥ. 31). Special stress is laid that a man must be fair and forgiving in his dealings with other people, and must avoid everything which hurts them (vv. 11-19; ĥ. 32). At the end are given a few verses and *ḥadīth* relating to good manners (vv. 20-22; ĥh. 33-41).

Many aspects of this subject have been, incidentally, dealt with in the foregoing chapters.

1 'Abd Allāh ibn 'Amr said,
 1 The Prophet,
 peace and blessings
 of Allāh be on him, used to
 say :

"The best of you are
 those who have the most
 excellent morals."

(B. 61 : 23).

2 Abū Huraira said,
 2 A man came to the
 Messenger of Allāh, ^{peace and blessings}
 of Allāh be on him, and said, O Mes-
 senger of Allāh ! Who has
 the greatest right that I
 should keep company with
 him with goodness ? He

١- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
 قَالَ وَكَانَ النَّبِيُّ ﷺ

يَقُولُ إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ

أَخْلَاقًا ☆

٢- عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ

رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ

فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ

said, "Thy mother". He said, Who then? He said, "Thy mother." He said, Who then? He said, "Thy mother." He said, Who then? He said, "Then thy father."

(B. 78 : 2.)

3 Mu'āviya ibn Jāhima reported,

Jāhima came to the Prophet, peace and blessings of Allah be on him, and said, O Messenger of Allāh! I intended that I should enlist in the fighting force and I have come to consult thee. He said: "Hast thou a mother?" He said, Yes. He said: "Then stick to her, for paradise is beneath her two feet."¹

(Ns. 25 : 6.)

4 'Ā'isha said,

A dweller of the desert came to the Prophet, peace and blessings of Allah be on him, and said, You

بِحُسْنِ صَحَابَتِي قَالَ أُمُّكَ قَالَ ثُمَّ
مَنْ قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ
أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أَبُوكَ ☆

٣- عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ أَنَّ
جَاهِمَةَ جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ
يَا رَسُولَ اللَّهِ أَرَدْتُ أَنْ أَغْزُوَ
وَقَدْ جِئْتُكَ اسْتَشِيرُكَ فَقَالَ
هَلْ لَكَ مِنْ أُمٍّ قَالَ نَعَمْ قَالَ
فَالْتَرِمَهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلَيْهَا ☆

٤- عَنْ عَائِشَةَ قَالَتْ جَاءَ أَعْرَابِيٌّ
إِلَى النَّبِيِّ ﷺ فَقَالَ تَقْبَلُونِ

¹ This *ḥadīth* gives the highest place of honour to woman.

kiss children but we do not kiss them. The Prophet,

peace and blessings of Allah be on him, said :

"Do I control aught for thee if Allāh has taken away mercy from thy heart?" (B. 78 : 18.)

الصَّيَّانَ مَا نَقَبْلُهُمْ فَقَالَ النَّبِيُّ

ﷺ أَوْ أَمَلَكُ لَكَ أَنْ تَزَعَ اللَّهُ

مِنْ قَلْبِكَ الرَّحْمَةَ ☆

5 'A'isha reported,

The Prophet, ^{peace and blessings of Allah be on him,} took a baby in his arms, rubbing its palate (with chewed date), and it urinated on him, so he sent for water and made it follow the urine.

(B. 78 : 21.)

٥- عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ

وَضَعَ صَبِيًّا فِي حَجْرِهِ يُحَنِّكُهُ

فَبَالَ عَلَيْهِ فَدَعَا بِمَاءٍ فَاتَّبَعَهُ ☆

6 'A'isha said,

A woman came, with her being her two daughters, asking for charity, but she did not find with me anything except a date. I gave it to her and she divided it between her two daughters, and did not herself eat of it. Then she got up and went out, and

٦- عَنْ عَائِشَةَ قَالَتْ دَخَلَتْ

امْرَأَةً مَعَهَا ابْنَتَانِ لَهَا تَسْتَلُّ فَلَمْ

تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ فَأَعْطَيْتُهَا

إِيَّاهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ

تَأْكُلْ مِنْهَا ثُمَّ قَامَتْ فَخَرَجَتْ

the Prophet, peace and blessings of Allāh be on him, entered on us, and I informed him about it. So the Prophet, peace and blessings of Allāh be on him, said :

“Whoever is thrown into a trial on account of these daughters, they are a screen for him from fire.” (B. 24 : 10.)

وَدَخَلَ النَّبِيُّ ﷺ عَلَيْنَا فَأَخْبَرْتَهُ
فَقَالَ النَّبِيُّ ﷺ مَنِ ابْتُلِيَ مِنْ
هَذِهِ الْبَنَاتِ بِشَيْءٍ كُنَّ لَهُ سِتْرًا
مِنَ النَّارِ ☆

7 Anas said,
I heard the Messenger of Allāh, peace and blessings of Allāh be on him, say :

“Whomsoever it pleases that his sustenance should be made ample to him or that his life should be lengthened, let him be kind to his relatives.”

(B. 34 : 13.)

٧- عَنْ أَنَسٍ قَالَ سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ مَنْ سَرَّهُ أَنْ يَبْسُطَ
لَهُ رِزْقَهُ أَوْ يُنْسَلَهُ فِي آثَرِهِ
فَلْيَصِلْ رَحِمَهُ ☆

8 Abū Huraira reported,
The Prophet, peace and blessings of Allāh be on him, said :

“*Rahim* is an offshoot of *Rahmān*; so Allāh said, Whoever makes his ties close with thee I will make My ties close with him, and whoever severs his ties

٨- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
ﷺ إِنَّ الرَّحِمَ شَجَنَةٌ مِنَ الرَّحْمَنِ
فَقَالَ اللَّهُ مَنْ وَصَلَكَ وَصَلْتُهُ

with thee I will sever My ties with him.”^a

(B. 78 : 13.)

وَمَنْ قَطَعَكَ قَطَعْتَهُ ☆

9 Abū Huraira said,
The Messenger of
Allāh, ^{peace and blessings}
of Allāh be on him, said :

“The most perfect of the believers in faith is the best of them in moral excellence, and the best of you are the kindest of you to their wives.”

(Tr. 10 : 11.)

۹- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ أَكْمَلُ الْمُؤْمِنِينَ

إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخِيَارُهُمْ

خِيَارُهُمْ لِنِسَائِهِمْ ☆

10 Aswad said,
I asked ‘Ā’isha, What
did the Prophet, ^{peace and blessings}
of Allāh be on him, do when in his
house ? She said, He served
his wife, meaning that he
did work for his wife.

(B. 10 : 44.)

۱۰- عَنْ الْأَسْوَدِ قَالَ سَأَلْتُ

عَائِشَةَ مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ

فِي بَيْتِهِ قَالَتْ كَانَ يَكُونُ فِي مَهْنَةٍ

أَهْلَهُ تَعْنِي خِدْمَةَ أَهْلِهِ ☆

^a The word *rahim* means the womb, hence relationship by the female side ; but it also carries the wider significance of relationship in general ; and *Rahmān* means the God of mercy or the Beneficent God. The *ḥadīth* signifies that relationship is deeply connected with mercy in its very nature. So whoever makes close ties of relationship by kindness to relatives God is kind to him, and whoever severs the ties of relationship by ill-treatment towards relatives God is displeased with him. One must be kind to relatives though they be non-Muslims (B. 11 : 7).

11 Ibn 'Umar reported,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said :

"A Muslim is the brother of a Muslim; he does him no injustice, nor does he leave him alone (to be the victim of another's injustice); and whoever does the needful for his brother, Allāh does the needful for him; and whoever removes the distress of a Muslim, Allāh removes from him a distress out of the distresses of the day of resurrection; and whoever covers (the fault of) a Muslim, Allāh will cover his sins on the day of resurrection,"

(B. 46 : 3.)

12 Anas said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said :

"Help thy brother whether he is the doer of wrong or wrong is done to him."

They (his companions) said, O Messenger of Allāh ! We can help a man to whom wrong is done, but

١١- عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ

ﷺ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ

لَا يَظْلِمُهُ وَلَا يَسْلِمُهُ وَمَنْ كَانَ

فِي حَاجَةٍ أَخِيهِ كَانَ اللَّهُ فِي

حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ

كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ

كُرْبَاتٍ يَوْمَ الْقِيَمَةِ وَمَنْ سَتَرَ

مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَمَةِ ☆

١٢- عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ

اللَّهِ ﷺ أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ

مَظْلُومًا قَالُوا يَا رَسُولَ اللَّهِ هَذَا

نَنْصُرُهُ مَظْلُومًا فَكَيْفَ نَنْصُرُهُ

how could we help him when he is the doer of wrong? He said: "Take hold of his hands from doing wrong." (B. 46 : 4.)

ظَالِمًا قَالَ تَأْخُذُ فَوْقَ يَدَيْهِ ☆

13 Nu'mān said,
The Messenger of Allah, peace and blessings of Allah be on him, said :

"Thou wilt see the faithful in their having mercy for one another and in their love for one another and in their kindness towards one another like the body; when one member of it ails, the entire body (ails), one part calling out the other with sleeplessness and fever." (B. 78 : 27.)

١٣- عَنْ النُّعْمَانِ يَقُولُ قَالَ

رَسُولُ اللَّهِ ﷺ تَرَى الْمُؤْمِنِينَ

فِي تَرَاحُمِهِمْ وَتَوَادِهِمْ وَتَعَاطُفِهِمْ

كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عَضْوًا

تَدَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ

وَالْحُمَّى ☆

14 Abū Mūsa reported,
The Prophet, peace and blessings of Allah be on him, said :

"Believers are in relation to one another as (parts of) a structure, one part of which strengthens the other." And he inserted the fingers of one hand amid those of the other (so as to conjoin his two hands). (B. 8 : 88.)

١٤- عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ

ﷺ أَنَّهُ قَالَ إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ

كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَّكَ

أَصَابِعَهُ ☆

15 Ibn 'Umar reported,
The Prophet, peace and blessings

of Allāh be on him, said, while at Minā:

“Do you know what day is this?” They said, Allāh and His Messenger know best. He said: “This is a sacred day. Do you know what city is this?” They said, Allāh and His Messenger know best. He said, “Sacred city. Do you know what month is this?” They said, Allāh and His Messenger know best. He said: “Sacred month.” Then he said: “Surely Allāh has made sacred to you your blood and your property and your honour as this day of yours is sacred in this month of yours in this city of yours.”³

(B. 25 : 132.)

١٥- عَنِ ابْنِ عُمَرَ قَالَ قَالَ
النَّبِيُّ ﷺ بَيْنِي أَتَدْرُونَ أَيَّ
يَوْمٍ هَذَا قَالُوا اللَّهُ وَرَسُولُهُ
أَعْلَمُ فَقَالَ فَإِنَّ هَذَا يَوْمٌ حَرَامٌ
أَفَتَدْرُونَ أَيَّ بَلَدٍ هَذَا قَالُوا
اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ بَلَدٌ حَرَامٌ
أَفَتَدْرُونَ أَيَّ شَهْرٍ هَذَا قَالُوا اللَّهُ
وَرَسُولُهُ أَعْلَمُ قَالَ شَهْرٌ حَرَامٌ
قَالَ فَإِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ
وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ كَحُرْمَةِ
يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي
بَلَدِكُمْ هَذَا ☆

³ These memorable words, making inviolable the blood, property and honour of one Muslim to another, were uttered on the sacred day of Sacrifices, in the sacred month of Dhu-l-Hijja, in the sacred city of Makka.

16 Anas reported,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said :

“Do not hate one another
and do not be jealous of
one another and do not
boycott one another, and
be servants of Allāh (as)
brethren; and it is not
lawful for a Muslim that
he should sever his rela-
tions with his brother for
more than three days.”

(B. 78 : 57.)

١٦- عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ

ﷺ قَالَ لَا تَبَاغُضُوا وَلَا تَحَاسَدُوا

وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ

إِخْوَانًا وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ

إِخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ ☆

17 Abū Dharr reported,
He heard the Prophet,
peace and blessings
of Allāh be on him, say :

“A man does not accuse
another of being a trans-
gressor, nor does he accuse
him of being a kāfir, but it
(the epithet) comes back
to him, if his companion
is not such.”⁴

(B. 78 : 44.)

١٧- عَنْ أَبِي ذَرٍّ أَنَّهُ سَمِعَ النَّبِيَّ

ﷺ يَقُولُ لَا يَرْمِي رَجُلٌ رَجُلًا

بِالْفُسُوقِ وَلَا يَرْمِيهِ بِالْكُفْرِ إِلَّا

أَرَادَتْ عَلَيْهِ أَنْ لَمْ يَكُنْ صَاحِبُهُ

كَذَلِكَ ☆

⁴ The Holy Prophet thus emphasized that one member of the Muslim brotherhood should not call another *fāsiq* (transgressor), or *kāfir* (unbeliever). The man who did this deserved to have the very epithet applied to him by way of punishment.

18 Abū Bakra said,
 I heard the
 Messenger of Allāh, ^{peace and}
^{of Allāh be on him,} say :

"When two Muslims
 meet each other with their
 swords, both of them are
 in the fire."

I said, O Messenger of
 Allāh! This is for the
 murderer, but what about
 the one who is murdered?
 He said :

"He was desirous of
 murdering his companion."

(B. 2 : 21.)

19 Abū Huraira said,
 The Messenger of
 Allāh, ^{peace and blessings}
^{of Allāh be on him} said :

"Whoever believes in
 Allāh and the latter day
 should not harm his neigh-
 bour, and whoever believes
 in Allāh and the latter day
 should honour his guest." ⁶

(B. 78 : 31).

١٨- عَنْ أَبِي بَكْرَةَ قَالَ

أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ
 إِذَا التَقَى الْمُسْلِمَانِ بِسَيفَيْهِمَا
 فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ قُلْتُ
 يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ قَمَا
 بَالُ الْمَقْتُولِ قَالَ إِنَّهُ كَانَ حَرِيصًا
 عَلَى قَتْلِ صَاحِبِهِ ☆

١٩- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
 رَسُولُ اللَّهِ ﷺ مَنْ كَانَ يَوْمًا
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ
 وَمَنْ كَانَ يَوْمًا بِاللَّهِ وَالْيَوْمِ
 الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ ☆

⁶ The sending of gifts to neighbours is recommended (H. xxvi : 1). *Ikram al dzaif* (honouring the guest) is specially enjoined on Muslims. In another *ḥadīth*.

20 'Ā'isha reported,
The Prophet, ^{peace and blessings}
of Allah be on him, said :

"Gabriel continued to enjoin me with good treatment towards the neighbour until I thought that he would make him heir of the property (of the deceased neighbour.)"

(B. 78 : 28.)

٢٠- عَنْ عَائِشَةَ عَنِ النَّبِيِّ

ﷺ قَالَ مَا زَالَ يُوصِينِي

جَبْرِئِيلُ بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ

سَيُورَثُهُ ☆

21 Abū Dharr said,
The Prophet, ^{peace and blessings}
of Allah be on him, said to me :

" . . . Your slaves are your brethren, Allāh has placed them under your control; so whoever has his brother under his control should feed him from what he eats and should give him clothes to wear from what he wears, and do not impose on them a task which should overpower them, and if you

٢١- عَنْ أَبِي ذَرٍّ قَالَ . . . قَالَ

لِيَ النَّبِيُّ ﷺ اخْوَانُكُمْ

خَوَلُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ

فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ

مِمَّا يَأْكُلُ وَلْيَلْبَسْهُ مِمَّا يَلْبَسُ وَلَا

تُكَلِّفُوهُمْ مَّا يَغْلِبُهُمْ فَإِنَّ

it is stated that special food should be prepared for the guest for one day and night—this is called his *jā'iza*, while entertainment of the guest, his *dziyāfa*, lasts for three days. What is spent on the guest after that is termed *ṣadaqa* or charity.

impose on them such a task, then help them (in doing it).” * (B. 2 : 21.)

كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ ☆

22 Anas said, I served the Prophet, peace and blessings of Allāh be on him, for ten years, and he never said to me, Fie. Nor, Why hast thou done (this)? Nor, Why hast thou not done (this)?

(B. 78 : 39).

٢٢- عَنْ أَنَسٍ قَالَ خَدَمْتُ
النَّبِيَّ ﷺ عَشْرَ سِنِينَ فَمَا قَالَ
لِي أَوْ لَمْ يَصْنَعْ وَلَمْ يَصْنَعْ
لَا صَنَعَتْ ☆

23 Abū Huraira said, The Prophet, peace and blessings of Allāh be on him, said :

“One who manages the affairs of the widow and the poor man is like the one who exerts himself hard in the way of Allāh, or the one who stands up for prayer in the night and fasts in the day.”

(B. 69 : 1.)

٢٣- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
النَّبِيُّ ﷺ السَّاعِي عَلَى الْآرْمَلَةِ
وَالْمَسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ
اللَّهِ أَوْ الْقَائِمِ اللَّيْلِ الصَّائِمِ النَّهَارِ ☆

24 Sahl ibn Sa'd reported, The Messenger of Allāh, peace and blessings of Allāh be on him, said :

٢٤- عَنْ سَهْلِ بْنِ سَعْدٍ عَنْ

* The *hadīth* speaks of slaves, but the words are equally applicable to servants, specially the concluding portion.

"I and the man who brings up an orphan will be in paradise like this."

And he pointed with his two fingers, the fore-finger and the middle finger.⁷

(B. 78 : 24.)

النَّبِيُّ ﷺ قَالَ أَنَا وَكَافِلُ الْيَتِيمِ

فِي الْجَنَّةِ هَكَذَا وَقَالَ بِأَصْبَعَيْهِ

السَّبَابَةَ وَالْوُسْطَى ☆

25 Abū Huraira reported, Ṭufail ibn 'Amr al-Dausī and his companions came to the Prophet, peace and blessings of Allāh be on him, and said, O Messenger of Allāh! Daus have disobeyed and refused, so pray to Allāh for their punishment. And it was said, Daus have perished. But he said: "O Allāh! Guide Daus and bring them."⁸ (B. 56 : 100.)

٢٥- عَنْ أَبِي هُرَيْرَةَ قَدِمَ طُفَيْلُ

ابْنُ عَمْرِو الدَّوْسِيِّ وَأَصْحَابُهُ عَلَى

النَّبِيِّ ﷺ فَقَالُوا يَا رَسُولَ اللَّهِ

إِنَّ دَوْسًا عَصَتْ وَأَبَتْ فَادْعُ اللَّهَ

عَلَيْهَا فَقِيلَ هَلَكْتَ دَوْسُ قَالَ

اللَّهُمَّ اهْدِ دَوْسًا وَآتِ بِهِمِ ☆

⁷ The Holy Prophet pointed with his two fingers which are close to each other, meaning that the man who brings up an orphan will be with him in paradise.

⁸ The Holy Prophet thus refused to pray for the punishment of even those who disobeyed and he prayed for their guidance.

26 'Ā'isha reported,
The Jews came to the
Prophet, peace and blessings
of Allāh be on him, and
said, Death overtake you !
'Ā'isha said, And you, and
may Allāh curse you and
may Allāh's wrath descend
on you. He (the Prophet)
said :

"Gently, O 'Ā'isha ! Be
courteous, and keep thyself
away from roughness."*

(B. 78 : 38.)

٢٦- عَنْ عَائِشَةَ أَنَّ يَهُودَ أَتَوْا
النَّبِيَّ ﷺ فَقَالُوا السَّامُ عَلَيْكُمْ
فَقَالَتْ عَائِشَةُ عَلَيْكُمْ وَ لَعَنُكُمْ
اللَّهُ وَ غَضِبَ اللَّهُ عَلَيْكُمْ فَقَالَ
مَهْلًا يَا عَائِشَةُ عَلَيْكَ بِالرِّفْقِ
وَإِيَّاكَ وَ الْعَنْفَ ☆

27 Jarir said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said :

"Allāh has no mercy on
him who is not merciful to
men."¹⁰

(B. & M-Msh. 24 : 15.)

٢٧- عَنْ جَرِيرٍ قَالَ قَالَ رَسُولُ
اللَّهِ ﷺ لَا يَرْحَمُ اللَّهُ مَنْ لَا
يَرْحَمُ النَّاسَ ☆

28 Ibn 'Abbās said,
The Messenger of
Allāh, peace and blessings
of Allāh be on him, said :

٢٨- عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ

* The Muslim salutation *as-salāmu 'alai-kum* means *peace be with you*. The Jews mischievously corrupted it into *as-sāmu 'alai-kum* which means *death overtake you*. The Holy Prophet did not allow discourtesy even to such enemies.

¹⁰ Thus a Muslim is required to be merciful to all men, whether they are Muslims or non-Muslims.

"He is not of us who does not show mercy to our little ones and respect to our great ones."

(Tr-Msh. 24 : 15.)

رَسُولُ اللَّهِ ﷺ لَيْسَ مِنَّا مَنْ
لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يُوقِرْ

كَبِيرَنَا ☆

29 Sahl said,
The Messenger of
Allāh, ^{peace and blessings}
of Allāh be on him, passed
by a camel that had grown
extremely lean. So he said :
"Be careful of your duty
to Allāh regarding these
dumb animals; ride them
while they are in a fit
condition, and eat them
while they are in a fit con-
dition." (AD. 15 : 43.)

٢٩- عَنْ سَهْلِ قَالَ مَرَّ رَسُولُ
اللَّهِ ﷺ بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ
بِطَنِهِ قَالَ اتَّقُوا اللَّهَ فِي هَذِهِ
الْبَهَائِمِ الْمُعْجَمَةِ فَارْكَبُوهَا صَالِحَةً
وَكُلُّوها صَالِحَةً ☆

30 'Abd Allāh reported,
The Prophet, ^{peace and}
^{blessings}
of Allāh be
on him, said :

"Surely truth leads to
virtue, and virtue leads to
paradise, and a man conti-
nues to speak the truth

٣٠- عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ
قَالَ إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ
وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ
الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ

until he becomes thoroughly truthful; and surely falsehood leads to vice, and vice leads to the fire, and a man continues to tell lies until he is written down a great liar with Allāh."

(B. 78 : 69.)

31 Anas said, The Prophet, peace and blessings of Allāh be on him, was not a reviler, nor foul in speech, nor a curser; to reprove one of us he would say: "What is the matter with him, may his forehead abound with dust."¹¹ (B. 78 : 38.)

32 'Alī said, The Messenger of Allāh, peace and blessings of Allāh be on him, said: "A Muslim owes to a Muslim six (duties) to be bestowed liberally — he should offer him salutation when he meets

صَدِيقًا وَإِنَّ الْكَذِبَ يَهْدِي إِلَى
الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى
النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى
يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا ☆

٣١- عَنْ أَنَسٍ قَالَ لَمْ يَكُنِ النَّبِيُّ
ﷺ سَبَابًا وَلَا فَحَاشًا وَلَا لَعَنًا
كَانَ يَقُولُ لِأَحَدِنَا عِنْدَ الْمَعْتَبَةِ
مَا لَهُ رَبِّ جَبِينُهُ ☆

٣٢- عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ
اللَّهِ ﷺ لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتُّ
بِالْمَعْرُوفِ يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَ

¹¹ The meaning is, may he be frequent in prostrating himself.

him,¹³ and he should accept when he invites him, and he should pray for him when he sneezes, and he should visit him when he is sick, and he should follow his bier when he dies, and he should love for him what he loves for himself."

(Tr-Msh. 24 ; 1.)

وَيُجِيبُهُ إِذَا دَعَاهُ وَيُسَمِّتُهُ إِذَا
عَطَسَ وَيَعُودُهُ إِذَا مَرِضَ وَيَتَّبِعُ
جَنَازَتَهُ إِذَا مَاتَ وَيُحِبُّ لَهُ مَا
يُحِبُّ لِنَفْسِهِ ☆

33 Abū Huraira reported,
The Prophet, peace and blessings
of Allāh be on him, said :

"The younger one should offer salutation to the older one, and the one who is going along to the one who is sitting, and the smaller group to the larger group." (B. 79 : 4.)

٣٣- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
ﷺ قَالَ يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ
وَالْمَارُّ عَلَى الْقَاعِدِ وَالْخَفِيفُ
عَلَى الْكَثِيرِ ☆

34 'Abd Allāh ibn 'Amr reported,

A man asked the Messenger of Allāh, peace and blessings
of Allāh be on him,

٣٤- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ
رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ أَيُّ

¹³ The words of the Muslim salutation are *as-salāmu 'alai-kum* and the salutation is generally returned by saying *wa 'alai-kum-us-salām* (peace be with you). To this are sometimes added the words *wa rahmat-ullāhi wa barakātuh* (and the mercy of Allāh and His blessings). Salutation is offered by men to women and vice-versa (B. 79 : 16).

what Islām is the best one?
He said :

"That thou feed (the poor) and offer salutation to whom thou knowest and whom thou dost not know."
(B. 2 : 5.)

الْإِسْلَامَ خَيْرٌ قَالَ تَطْعِمُ الطَّعَامَ
وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ
وَمَنْ لَمْ تَعْرِفْ ☆

35. Qatāda said,
I said to Anas, Did the companions of the Prophet, ^{peace and blessings of Allah be on him,} shake hands¹³ (when they met)?

He said, Yes.

(B. 79 : 27.)

٣٥- عَنْ قَتَادَةَ قَالَ قُلْتُ لَأَنَسٍ
أَكَانَتْ الْمُصَافِحَةُ فِي أَصْحَابِ النَّبِيِّ
ﷺ قَالَ نَعَمْ ☆

36. 'Ā'isha said,
Zaid ibn Ḥāritha¹⁴ came to Madina, and the Messenger of Allāh, ^{peace and blessings of Allah be on him,} stood up to receive him, and he embraced him¹⁵ and kissed him.

(Tr-Msh. 24 : 3.)

٣٦- عَنْ عَائِشَةَ قَالَتْ قَدِمَ زَيْدُ
ابْنِ حَارِثَةَ الْمَدِينَةَ . . . فَقَامَ
إِلَيْهِ رَسُولُ اللَّهِ ﷺ
فَاعْتَنَقَهُ وَقَبَّلَهُ ☆

¹³ This is called *muṣāfaḥa* (from *ṣafḥ* meaning side), the two men joining their hands as a mark of love.

¹⁴ Zaid was a slave whom the Holy Prophet had set free, and on account of his deep attachment to the Holy Prophet, he was called his son.

¹⁵ This is called *mu'ānaqa* (from *'unuq* meaning neck). Some ḥadīth show that the Holy Prophet disallowed it, but he may have done this simply to show that it should not be generally resorted to.

37 'Ubaid ibn 'Umar reported,

Abū Mūsā al-Ash'arī sought permission to see 'Umar and he was not permitted, as if he was engaged, and Abū Mūsā came back.

(B. 34 : 9.)

٣٧- عَنْ عُبَيْدِ بْنِ عُمَرَ أَنَّ أَبَا
مُوسَى الْأَشْعَرِيَّ اسْتَأْذَنَ عَلَى
عُمَرَ بْنِ الْخَطَّابِ فَلَمْ يُؤْذَنَ لَهُ
وَكَانَهُ كَانَ مَشْغُولًا فَرَجَعَ
أَبُو مُوسَى ☆

38 Sa'id ibn Abu-l-Ḥasan said to Ḥasan,

Women, other than Arabs, keep their bosoms and their heads uncovered. He said, Turn thou away thy eyes from them.¹⁶

(B. 79 : 2.)

٣٨- قَالَ سَعِيدُ بْنُ أَبِي الْحَسَنِ
لِلْحَسَنِ إِنَّ نِسَاءَ الْعَجَمِ يَكْشِفْنَ
صُدُورَهُنَّ وَرُءُسَهُنَّ قَالَ
أَصْرِفْ بَصَرَكَ عَنْهُنَّ ☆

39 'Ā'isha reported,
Sauda bint Zam'a

went out on a certain night. 'Umar saw her

٣٩- عَنْ عَائِشَةَ قَالَتْ خَرَجَتْ
سَوْدَةُ بِنْتُ زَمْعَةَ لَيْلًا فَرَاهَا

¹⁶ This incident relates to the time when the whole of Arabia had become Muslim. Arab women also kept their heads and bosoms uncovered before Islam. Hence the Holy Qurān ordered women to wear their head-coverings over their bosoms (24 : 31).

and recognised her and said, By Allāh, O Sauda!

thou canst not hide thyself from us. So she re-

turned to the Prophet,

peace and blessings of Allāh be on him, and mentioned

this to him while he was

dining in my apartment

. and he said :

"It is permitted to you (women) that you go out for your needs."¹⁷

(B. 67 : 116.)

40 'Ā'ishā reported, . . .
Asmā', daughter of

Abū Bakr, came to the

Messenger of Allāh, peace and blessings

of Allāh be on him, and she was wear-

ing thin clothes. The

عَمْرُ فَعَرَفَهَا فَقَالَ إِنَّكَ وَاللَّهِ يَا

سَوْدَةُ مَا تَخْفَيْنَ عَلَيْنَا فَرَجَعَتْ

إِلَى النَّبِيِّ ﷺ فَذَكَرَتْ ذَلِكَ

لَهُ وَهُوَ فِي حُجْرَتِي يَتَعَشَّى . . .

وَهُوَ يَقُولُ قَدْ أَذِنَ اللَّهُ لَكُنَّ

أَنْ تَخْرُجْنَ لِحَوَائِجِكُنَّ ☆

٤- عَنْ عَائِشَةَ أَنَّ أَسْمَاءَ بِنْتَ

أَبِي بَكْرٍ دَخَلَتْ عَلَى رَسُولِ اللَّهِ

ﷺ وَاعْلِيهَا ثِيَابٌ رَقَاقٌ

¹⁷ We find women in the Holy Prophet's time repairing unveild to mosques to join the congregational prayers (B. 10 : 162), carrying provisions for soldiers (B. 56 : 66), taking care of the sick and the wounded (B. 56 : 67), taking part in actual fighting when necessary (B. 56 : 62), helping their husbands in the labour of the field (B. 67 : 108), serving the male guests at a feast (B. 67 : 78), carrying on business (B. 11 : 54), carrying on trade with men (B. 34 : 67), and so on.

Messenger of Allāh, ^{peace and blessings}
 of Allāh be on him, turned away his
 face from her and said :

“O Asmā’! When the
 woman attains her majori-
 ty, it is not proper that any
 part of her body should be
 seen except this and this.”

And he pointed to his
 face and his hands.”¹⁸

(AD. 31 : 30.)

فَاعْرَضَ عَنْهَا رَسُولُ اللَّهِ ﷺ
 وَقَالَ يَا أَسْمَاءُ إِنَّ الْمَرْأَةَ إِذَا
 بَلَغَتْ الْحَيْضَ لَمْ يَصْلُحْ لَهَا
 أَنْ يَرَى مِنْهَا إِلَّا هَذَا وَهَذَا
 وَأَشَارَ إِلَى وَجْهِهِ وَكَفِّهِ ☆



¹⁸ A woman is not required to cover her face or wear a veil. In fact, in pilgrimage she is required to keep herself unveiled (B. 25 : 23), because the veil was worn as a mark of rank, and was not required by the law of Islām.

CHAPTER XXXI

THE STATE

(*Al-Imāra*)

1. "And their rule is by counsel among themselves" (42 : 38).
2. "Pardon them and ask protection for them, and take counsel with them in affairs of state" (3 : 158).
3. "Allāh commands you to make over trusts to those worthy of them, and that when you judge between people you judge with justice" (4 : 58).
4. "O David ! We have made thee a ruler in the land, so judge between people with justice and do not follow (thy) desire" (38 : 26).
5. "They said : How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted abundance of wealth. He said : Surely Allāh has chosen him in preference to you, and He has increased him abundantly in knowledge and physique" (2 : 247).
6. "Obey Allāh and obey the Messenger and those in authority from among you, and if you quarrel about anything, refer it to Allāh and the Messenger" (4 : 58).

Amr means a command or an order ; *imāra*, the possession of command or the office or authority of a commander or a ruler or a king ; and *amīr*, the person who commands or rules, or the head of a state. The word *imām* (originally, a person whose example is followed or who is imitated) is also used to indicate the chief or head of a state, and so also the word *khalīfa* (originally, a successor, or a vicegerent, or a prophet's successor).

According to the Holy Qur'ān, the Muslim State is a democracy, counsel being the foundation-stone of government (v. 1) ; even the Holy Prophet is ordered to consult with his followers in conducting affairs of state (v. 2). The people are required to elect as their rulers persons who are fit for this office—to make over trusts to those worthy of them—, and those chosen as rulers are required to be just (vv. 3, 4). Vast knowledge and strong physique are the qualifications which should be sought for in a good ruler, not the possession of wealth (v. 5). The highest authority is that of Allāh and His Messenger, so that no law should contravene the Holy Qur'ān and the Sunna (v. 6).

Hadith lays it down that government is needed for the good of the people, the king or head of a state being as much responsible for the welfare of the people whom he rules, as a father or mother for the welfare of his or her children, or as a servant for the property entrusted to him (h. 1). The people's responsibility to the State is to respect its laws and obey its orders, so long as they do not require disobedience to Allāh and His Messenger (hh. 2-5). Opposition to constituted authority or rebellion against it is not allowed (h. 6), but the authority of the head of the State may be disputed in extreme cases and he may even be deposed (hh. 7, 8). The Muslim State founded by the Holy Prophet chose the fittest man as his successor after his death, and it was agreed that the State should have a single head who should carry on government with the help of his counsellors and ministers (hh. 9, 10). The Khalifa was a paid servant of the State, like all other public servants (h. 11). No public servant could accept gifts from the public (H. xvi : 18). Those entrusted with carrying on the work of government, including the head, were required to work for the good of the people (h. 12), to be gentle to them (h. 13), to lead simple lives (h. 14), to be easily accessible (h. 15), to be God-fearing (h. 16), to tax the different classes of people according to their capacity, to provide for those who could not earn and to have as much regard for the rights of their non-Muslim subjects as for those of Muslims (h. 17). In his private capacity the ruler was to be treated as any other individual Muslim (h. 18).

1 Ibn 'Umar reported,
I heard the Messenger
of Allāh, ^{peace and blessings}
^{of Allāh be on him,} say :

"Every one of you is a ruler and every one of you shall be questioned about those under his rule; the king is a ruler and he shall be questioned about his subjects; and the man is a ruler in his family and he shall be questioned about those under his care; and the woman is a ruler in the house of her husband, and she shall be questioned

١- عَنْ ابْنِ عُمَرَ سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ كُلُّكُمْ رَاعٍ
وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ
الْأَمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ
وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ
مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ

about those under her care; and the servant is a ruler so far as the property of his master is concerned, and he shall be questioned about that which is entrusted to him.”¹

(B. 11 : 11.)

2 Anas reported,
The Prophet, peace and blessings of Allah be on him, said :

“Hear and obey though a Negro whose head is like a raisin is appointed (to rule over you).”²

(B. 10 : 54.)

3 Ibn ‘Umar reported,
The Prophet, peace and blessings of Allah be on him, said :

“To hear and obey (the authorities) is binding, so long as one is not com-

رَاعِيَةً فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ

عَنْ رَعِيَّتِهَا وَالْخَادِمُ رَاعٍ فِي

مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ ☆

٢- عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ

اسْمَعُوا وَاطِيعُوا وَإِنِ اسْتَعْمَلَ

حَبَشِيٌّ كَانَ رَأْسُهُ زَبِيبَةً ☆

٣- عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ

الْإِسْمَاعُ وَالطَّاعَةُ حَقٌّ مَا لَمْ

¹ The Arabic word *rā'* (from *ra'y*, *pasturing cattle*) means a *keeper, guarder, ruler or governor*. *Imām* means a *leader*, and the king is also called an *imām*. The king or ruler is here placed in the same category as a servant. Just as a servant is entrusted with certain property for which he is responsible to the master, the king or the ruler is entrusted with the care of the people and the guarding of their rights; and for the proper discharge of his duties, he is responsible in the first place to God Who is the real Master, and then to the people in relation to whom he occupies the position of a servant. Hereditary kingship is therefore foreign to the Islamic conception of the State.

² Thus even a Negro, if he is fit for the job, may be placed in authority over people of a white race; considerations of race and colour carry no weight in Islam. According to another version, the words are, *a Negro slave* (M. 17), so that even a slave may be entrusted with command.

manded to disobey (God) ;
when one is commanded
to disobey (God), he shall
not hear or obey.”*

(B. 56 : 108.)

يَوْمَ بِالْمَعْصِيَةِ فَإِذَا أُمِرَ
بِمَعْصِيَةٍ فَلَا تَسْمَعُ وَلَا طَاعَةَ ☆

4 Abū Huraira reported,
He heard the Messenger
of Allāh, ^{peace and blessings}
^{of Allāh be on him,} say :

“ He who obeys me obeys
Allāh, and he who dis-
obeys me disobeys Allāh ;
and he who obeys the amīr
obeys me, and he who dis-
obeys[†] the amīr disobeys
me ; and the imām is an
armour for protection[‡]—
the battle is fought for his
defence and through him
protection is sought. So

٤- عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ
رَسُولَ اللَّهِ ﷺ يَقُولُ
مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ
عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ
يُطِيعُ الْأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ
يَعْصِي الْأَمِيرَ فَقَدْ عَصَانِي وَإِنَّمَا
الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ

* Law is above all, even above the king or supreme authority : an order against the Holy Qur'ān and authoritative ḥadīth cannot therefore be accepted.

† Amīr literally means *one who holds command*, and the word is applied to any person who is entrusted with any kind of authority over others. The highest ruling authority in Islām was called *Amīr al-Mu'minin* (*Commander of the Faithful*). The amīr or the imām is here called *junna*, or an armour for protection, because without the institution of imāra, or subjection to authority, a people cannot protect themselves either from an enemy or from one another's injustice.

if he commands the doing of duty to Allāh and does justice, he has a reward for it; and if he does otherwise,⁵ he shall suffer the evil consequences of it.” (B. 56 : 109.)

وَيَتَّقِي بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ
وَعَدَلَ فَإِنَّ لَهُ بِذَلِكَ أَجْرًا وَإِنْ
قَالَ بغيرِهِ فَإِنَّ عَلَيْهِ مِنْهُ ☆

5 ‘Alī said,
The Prophet, peace and blessings
of Allāh be on him, said :
“Obedience is due only
in that which is good.”⁶
(B. 64 : 61.)

هـ- عَنْ عَلِيٍّ ... قَالَ النَّبِيُّ ﷺ
..... الطَّاعَةُ فِي الْمَعْرُوفِ ☆

6 Ibn ‘Abbās said,
The Prophet, peace and blessings
of Allāh be on him, said :
“He who dislikes an
order of his amīr should
withhold himself from

٦- عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ
ﷺ قَالَ مَنْ كَرِهَ مِنْ أَمِيرِهِ
شَيْئًا فَلْيَصْبِرْ فَإِنَّهُ مِنْ مَخْرَجٍ مِنْ

⁵ The maxim that the king can do no wrong is not known to Islām. As ḥ. 6 shows, however, constituted authority is not to be opposed simply because a person thinks that justice has not been done to him.

⁶ These are the concluding words of the *ḥadīth*, according to which the amīr appointed over a small force required those under him to enter fire, but they refused to obey him. The Holy Prophet approved of their action, and added the words quoted here. According to another *ḥadīth* (B. 64 : 60), when Khālīd, who was appointed commander of a small force, ordered certain prisoners of war to be put to death, Ibn ‘Umar and others refused to kill as the order was against the clear teachings of the Holy Qur’ān; and the Holy Prophet approved of their action. So an order should be disobeyed when it is against the clear precepts of the Law.

opposition, for he who rebels against the king by a span dies the death of *jāhiliyya*." (B. 93 : 2.)

السُّلْطَانِ شِبْرًا مَاتَ مِيتَةً
جَاهِلِيَّةً ☆

7 Abū Sa'id said,
The Messenger of
Allāh, ^{peace and blessings} of Allāh be on him, said :

"The most excellent
jihād is the uttering of
truth in the presence of
an unjust ruler."

(Tr-Msh. 17.)

٧- عَنْ أَبِي سَعِيدٍ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ أَفْضَلُ الْجِهَادِ
مَنْ قَالَ كَلِمَةَ حَقٍّ عِنْدَ سُلْطَانٍ
جَائِرٍ ☆

8 'Uḡbāda ibn Ṣāmit said,
The Prophet, ^{peace and blessings} of Allāh be on him, invited us so we swore allegiance to him; and among the conditions which he laid down on us to follow was this that he had a promise from us to hear and obey, whether we liked or disliked (an order), and whether we were in adversity or ease, even if our rights were not granted; and that we should not dispute the

٨- عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ
دَعَانَا النَّبِيُّ ﷺ فَبَايَعَنَاهُ فَقَالَ
فِيمَا أَخَذَ عَلَيْنَا أَنْ بَايَعَنَا عَلَى
السَّمْعِ وَالطَّاعَةِ فِي مَنْشَطِنَا
وَمَكْرَهِنَا وَعُسْرِنَا وَيُسْرِنَا وَ
أَثَرَةٍ عَلَيْنَا وَأَنْ لَا نُنَازِعَ الْأَمَرَ

authority of those entrusted with it, (adding), "Unless you see (an act of) open disbelief in which you have a clear argument from Allāh." (B. 93 : 2.)

أَهْلَهُ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا
عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ ☆

9 'Ā'ishā reported,
The Messenger of Allāh, ^{peace and blessings of Allāh be on him.} died and the Anṣār gathered together around Sa'd ibn 'Ubāda in the porch of Banī Sā'ida and said, There shall be an amīr from among us and an amīr from among you (the Quraish). Thereupon Abū Bakr and 'Umar and Abū 'Ubaida went to them, and 'Umar intended to speak, but Abū Bakr asked him to remain silent Then Abū Bakr spoke, and

٩- عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ مَاتَ وَاجْتَمَعَتِ
الْأَنْصَارُ إِلَى سَعْدِ بْنِ عُبَادَةَ فِي
سَقِيفَةِ بَنِي سَاعِدَةَ فَقَالُوا مَنَّا
أَمِيرٌ وَمِنْكُمْ أَمِيرٌ فَذَهَبَ إِلَيْهِمْ
أَبُو بَكْرٌ وَعُمَرُ وَأَبُو عُبَيْدَةَ
فَذَهَبَ عُمَرُ يَتَكَلَّمُ فَاسْكَنَتْهُ
أَبُو بَكْرٍ ثُمَّ تَكَلَّمَ

¹ *Kufr*, as already shown (H. ii : 13), means *disbelief* as well as *an act of disbelief*, or *an evil deed*. *Kufr bawāḥ* thus includes both open disbelief and evil deeds which are manifest to an ordinary eye. In such a case, the authority of the ruler may be contested, and he may even be deposed. It was on this ground that Imām Ḥusain contested the authority of Yazīd, and fought against his rule.

he spoke as the most eloquent of all people, and he said in his speech, We (the Quraish) are the amīrs and you (the Anṣār) are the wazīrs. Thereupon Ḥubāb ibn al-Mundhir said, No! By Allāh! We will not accept this; there shall be an amīr from among us and an amīr from among you. But Abū Bakr repeated, No! We are amīrs and you are the wazīrs; they (the Quraish) are the most exalted of all Arabs in position and the noblest of them as regards family: so swear allegiance to 'Umar or Abū 'Ubaida. 'Umar said, Rather we swear allegiance to thee, for thou art our chief and the best of us and the most beloved of us to the Messenger of Allāh, ^{peace and blessings} on him. So 'Umar took his hand and swore allegiance

أَبُو بَكْرٍ فَتَكَلَّمَ أَبْلَغَ النَّاسِ
فَقَالَ فِي كَلَامِهِ نَحْنُ الْأُمَرَاءُ
وَ أَنْتُمْ الْوُزَرَاءُ فَقَالَ حُبَابُ
ابْنُ الْمُنْذِرِ لَا وَاللَّهِ لَا نَفْعُ
مِنَّا أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ فَقَالَ
أَبُو بَكْرٍ لَا وَلَكِنَّا الْأُمَرَاءُ وَ
أَنْتُمْ الْوُزَرَاءُ هُمْ أَوْسَطُ الْعَرَبِ
دَارًا وَ أَعْرَبُهُمْ أَحْسَابًا فَبَايَعُوا
عُمَرَ أَوْ أَبَا عُبَيْدَةَ فَقَالَ عُمَرُ
بَلْ نَبَايَعُكَ أَنْتَ فَانْتَ سَيِّدُنَا
وَ خَيْرُنَا وَ أَحْمَنَّا إِلَى رَسُولِ اللَّهِ
ﷺ فَآخَذَ عُمَرُ بِيَدِهِ فَبَايَعَهُ

to him, and the people
swore allegiance to him.⁸
(B. 62 : 6.)

وَبَايَعَهُ النَّاسُ ☆

10 Anas reported,
He heard the second
sermon of 'Umar when he
ascended the pulpit, and
this was the day next to
that on which the Prophet,
peace and blessings
of Allah be on him,
died ;
he said

١٠. عَنْ أَنَسٍ أَنَّهُ سَمِعَ
خُطْبَةَ عُمَرَ الْآخِرَةَ حِينَ جَلَسَ
عَلَى الْمِنْبَرِ وَذَلِكَ الْغَدُ مِنْ
يَوْمِ تُوُفِيَ النَّبِيُّ ﷺ قَالَ.. فَاَنَّ

⁸ Conclusive evidence is afforded by this ḥadīth that the Islamic State was a democracy in which the head was chosen by the people themselves. Abū Bakr was admittedly the best among the companions and the fittest man to be the head of the State and to control its affairs, as this ḥadīth and the one that follows show. The Anṣār were at first under the impression that there could be two amīrs or two heads of the State, but they were ultimately convinced that this position was untenable, and there was an agreement on the point that the State must have a single head, with ministers and counsellors to help him. *Wazīr* (from *wizr*, burden) means an *aidor* or *helper*, and hence a *king's minister*. 'Umar's election as the head of the State after Abū Bakr was made in a different way. Before his death Abū Bakr consulted the leading men of the Muslim community, and nominated as his successor 'Umar, who during his own caliphate had acted as his right-hand man, and who was admittedly the most outstanding personality in Islām after Abū Bakr. 'Umar, on his death-bed, adopted yet a third course by appointing an elective council. There were then six eminent men, every one of whom was fit to hold the reins of government, and 'Umar decided that these six should choose one from among themselves as the amīr, and the mantle fell upon 'Uthmān. There were some differences when 'Uthmān died, but the majority favoured 'Alī who was the fourth head of the Islamic State after the Holy Prophet. In all four cases, election was the basic principle in appointing the head of the State, though different methods were adopted to avoid dissensions.

But if Muḥammad, peace and blessings of Allāh be on him, is dead, Allāh has given you the light^a by which you may be guided—(with it) Allāh guided Muḥammad, peace and blessings of Allāh be on him,; and Abū Bakr is the companion of the Messenger of Allāh, peace and blessings of Allāh be on him, the second of the two; he is the fittest of the Muslims to control your affairs; so get up and swear allegiance to him.

Some of them had sworn allegiance to him before this in the porch of Banī Sā'ida and the masses swore allegiance to him while he was on the pulpit.

(B. 94 : 51.)

11 'Ā'isha said, When Abū Bakr was chosen as successor (to the

يَا مُحَمَّدٌ ﷺ قَدَمَاتَ فَإِنَّ اللَّهَ
تَعَالَى قَدْ جَعَلَ بَيْنَ أَظْهَرِكُمْ
نُورًا تَهْتَدُونَ بِهِ هَدَى اللَّهُ
مُحَمَّدًا ﷺ وَإِنَّ أَبَا بَكْرٍ
صَاحِبَ رَسُولِ اللَّهِ ﷺ ثَانِي اثْنَيْنِ
فَإِنَّهُ أَوْلَى الْمُسْلِمِينَ بِأُمُورِكُمْ
فَقُومُوا فَبَايَعُوهُ وَكَانَتْ طَائِفَةٌ
مِّنْهُمْ قَدْ بَايَعُوهُ قَبْلَ ذَلِكَ فِي
سَقِيفَةِ بَنِي سَاعِدَةَ وَكَانَتْ
بَيْعَةُ الْعَامَّةِ عَلَى الْمَنْبَرِ ☆

۱۱- عَنْ عَائِشَةَ قَالَتْ لَمَّا

^a By *Light* is meant the Holy Qur'an, the basis of the Islamic law, to which even the head of the State was subject. Abū Bakr is called the "Second of the two" because during the Flight he was in the cave with the Holy Prophet.

Prophet), he said, My people know that the profession I followed was by no means lacking in supporting my family ; and now I am occupied with the affairs of the Muslims, and so the family of Abū Bakr will eat out of this (public) treasury, and he (Abū Bakr) will do work for the Muslims.¹⁰

(B. 34 : 15.)

12 Ma'qil said,
I heard the Prophet,
peace and blessings
of Allah be on him, say :

"There is not a man whom Allāh grants to rule people, then he does not manage their affairs for (their) good but he will not smell the sweet odour of paradise."¹¹ (B. 94 : 8.)

اَسْتَخْلَفَ أَبُو بَكْرٍ الصَّدِيقُ قَالَ
لَقَدْ عَلِمَ قَوْمِي أَنَّ حَرْقِي لَمْ
تَكُنْ تَعْجِزُ عَنْ مَوْنَةِ أَهْلِي
وَشُغِلْتُ بِأَمْرِ الْمُسْلِمِينَ فَسَيَاكُلُ
أَلْ أَبِي بَكْرٍ مِنْ هَذَا الْمَالِ وَ
يُحْتَرَفُ لِلْمُسْلِمِينَ فِيهِ ☆

١٢- عَنْ مَعْقِلٍ سَمِعْتُ النَّبِيَّ
ﷺ يَقُولُ مَا مِنْ عَبْدٍ اسْتَرْعَاهُ
اللَّهُ رَعِيَّةً فَلَمْ يَحْطَ بِهَا بِنَصِيحَةٍ إِلَّا
لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ ☆

¹⁰ The head of the State was thus paid a fixed salary from the public treasury, like all other public servants.

¹¹ Officers of government are thus required to manage the affairs of the public for the good of the public.

13 Abū Burda said. The Messenger of Allāh, ^{peace and blessings of Allāh be on him,} sent Abū Mūsā and Mu'ādh ibn Jabal to Yaman, and he appointed each one of them to govern a part of Yaman, and he said, Yaman was divided into two parts; then he said: "Be gentle (to the people) and be not hard (on them), and make (them) rejoice and do not incite (them) to aversion."

(B. 64 : 62.)

14 It is reported about 'Umar that when he appointed his governors, he laid down upon them certain conditions :

You shall not ride a horse that is not of Arabian breed; you shall not eat bread made of fine flour; you shall not wear fine clothes; and you shall not shut your doors against the needs of the people. If

١٣- عَنْ أَبِي بُرْدَةَ قَالَ بَعَثَ رَسُولُ اللَّهِ ﷺ أَبَا مُوسَى وَ مُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ قَالَ وَ بَعَثَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى مَخْلَافٍ قَالَ وَ الْيَمَنُ مَخْلَافَانِ ثُمَّ قَالَ يَسِرًّا وَلَا تُعْصِرَا وَ بَشَرًا وَلَا تُنْفِرَا ☆

١٤- عَنْ عُمَرَ أَنَّهُ كَانَ إِذَا بَعَثَ عُمَّالَهُ شَرَطَ عَلَيْهِمْ أَنْ لَا تَرْكَبُوا بَرْدُونَ وَلَا تَأْكُلُوا نَقِيًّا وَلَا تَلْبَسُوا رَقِيقًا وَلَا تُغْلِقُوا أَبْوَابَكُمْ دُونَ حَوَائِجِ النَّاسِ

you do any of these things, punishment shall descend on you.

Then he went forth with them to bid them farewell.¹² (Msh. 17 : 1.)

15 Ḥasan said, Allāh has given orders to the rulers that they shall not follow their low desires, and shall not fear people, and shall not take a small price for Allāh's injunctions.¹³

(B. 94 : 16.)

16 'Amr ibn Maimūn¹⁴ said, I saw 'Umar at Madina a few days before he was wounded. He stopped to talk with Ḥudhaifa ibn al-Yamān

فَإِنْ فَعَلْتُمْ شَيْئًا مِّنْ ذَلِكَ فَقَدْ

حَلَّتْ بِكُمْ الْعُقُوبَةُ ثُمَّ لَشِيعَهُمْ ☆

١٥- قَالَ الْحَسَنُ أَخَذَ اللَّهُ عَلَى

الْحُكَّامِ أَنْ لَا يَتَّبِعُوا الْهَوَى

وَلَا يَخْشَوْا النَّاسَ وَلَا يَشْتَرُوا

بِأَيَّاتِي ثَمَنًا قَلِيلًا ☆

١٦- عَنْ عَمْرِو بْنِ مَيْمُونٍ

قَالَ رَأَيْتُ عُمَرَ قَبْلَ أَنْ يُصَابَ

بِأَيَّامِ الْمَدِينَةِ وَقَفَ عَلَى حَذِيفَةَ

¹² A governor was thus required to lead the life of an ordinary Muslim citizen. That there is a direction not to ride any but a horse of Arabian breed shows that governors were required to be good horsemen as well. The ruling authorities were further required to be easily accessible to the public. The Holy Prophet himself set an example in this respect as he had no door-keepers even after he became ruler of Arabia (B. 23 : 31).

¹³ Selflessness was thus the first requisite of those who were entrusted with rule.

and 'Uthmān ibn al-Hunaif. He said, How have you acted (in 'Irāq) ? Do you think that you have placed a burden on the land which it cannot bear ? They said, We have placed on it a burden which it can easily bear.¹⁴ Then 'Umar said, If Allāh keep me alive, I shall have the widows of the people of 'Irāq so (well-provided for) that they shall not need the help of any one after me.¹⁵ And he said, To him who succeeds me,

I enjoin as regards the early Muhājirs that he shall respect their rights and protect their honour ; and

ابْنِ الْيَمَانِ وَعُثْمَانُ بْنُ حُنَيْفٍ
قَالَ كَيْفَ فَعَلْتُمَا اتَّخَفَا أَنْ
تَكُونَا قَدْ حَمَلْتُمَا الْأَرْضَ مَا لَا
تُطِيقُ قَالَا حَمَلْنَاهَا أَمْرًا هِيَ لَهُ
مُطِيقَةٌ فَقَالَ عُمَرُ لَنْ سَلَمَنِي اللَّهُ
لَا دَعْنَ أَرَامِلَ أَهْلِ الْعِرَاقِ لَا
يَحْتَجْنَ إِلَى رَجُلٍ بَعْدِي أَبَدًا .
. قَالَ أَوْصِي الْخَلِيفَةُ
مَنْ بَعْدِي بِالْمُهَاجِرِينَ الْأَوَّلِينَ
أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ وَيَحْفَظَ

¹⁴ Hudhaifa and 'Uthmān were appointed by 'Umar to assess land revenue. The total amounted to a very large sum, and therefore 'Umar's apprehension that the people might have been taxed too heavily. He was assured that assessment was according to the capacity of the land.

¹⁵ 'Umar apparently was thinking of making the State responsible for the maintenance of widows. He had already introduced old age pensions and made arrangements for the grant of allowances to the weak and the disabled.

I enjoin him to be kind to the Anṣār receiving with approbation (the deeds of) those from among them who do good and pardoning those from among them who do evil; and

I enjoin him to do good to the dwellers of the towns, for they are the support of Islām and the accumulators of wealth and the terror of the enemy, and that nothing shall be taken from them save what they can spare. (and that too) with their assent; and

I enjoin him to be good to the dwellers of the desert, for they are the foundation of the Arabs and the substance of Islām, so that only the less valuable of their cattle shall be taken (as zakāt), and these shall be returned to the poor among them ;¹⁶

لَهُمْ حُرْمَتُهُمْ وَأَوْصِيَهُ بِالْأَنْصَارِ
خَيْرًا أَنْ يَقْبَلَ مِنْ
مُحْسِنِهِمْ وَأَنْ يُعْطِيَ عَنْ مُسِيئِهِمْ
وَأَوْصِيَهُ بِأَهْلِ الْأَمْصَارِ خَيْرًا
فَانْهَمُ رِدْءَ الْإِسْلَامِ وَجَبَاةَ الْمَالِ
وَوَغِظُ الْعَدُوِّ وَأَنْ لَا يُؤْخَذَ
مِنْهُمْ إِلَّا فِضْلُهُمْ عَنْ رِضَاهُمْ وَ
أَوْصِيَهُ بِالْأَعْرَابِ خَيْرًا فَانْهَمُ
أَصْلُ الْعَرَبِ وَمَادَّةُ الْإِسْلَامِ
أَنْ يُؤْخَذَ مِنْ حَوَاشِي أَمْوَالِهِمْ

¹⁶ The conditions under which the urban and the rural populations lived were different, and 'Umar was therefore anxious that the Muslim State should have regard for the welfare of both. People were to be taxed with *their assent*, which shows that the State worked on purely democratic principles.

I enjoin him as regards those under the protection of Allāh and the protection of His Messenger,¹⁷ peace and blessings of Allāh be on him, that the covenant made with them shall be fulfilled, and that battles shall be fought for their defence, and that they shall be burdened only with what they can bear.

(B. 62 : 8.)

وَتُرَدَّ عَلَىٰ فُقَرَاءِهِمْ وَأَوْصِيهِ
بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ ﷺ أَن
يُوفَىٰ لَهُمْ بِعَهْدِهِمْ وَ أَن يُقَاتَلَ
مِنْ وَرَائِهِمْ وَلَا يُكَلَّفُوا إِلَّا
طَاقَتَهُمْ ☆



¹⁷ The non-Muslims living in a Muslim state were known as *ahl al dhimma* or *dhimmis*, *dhimma* meaning a *covenant*. Here they are spoken of as being under the protection of Allāh and the protection of Allāh's Messenger, and the sacredness of their rights is thus enhanced. They enjoyed freedom to the same extent as the Muslim subjects of a Muslim state, and had the additional advantage of being free from military service on payment of a small tax, which was by all means a smaller burden than *zakāt* which Muslims were required to pay in addition to their liability to military service, being required to fight in the defence of Islām as well as non-Muslims.

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